

UNIVERSITY OF ILLINOIS LIBRARY

MOODY BIBLE INSTITUTE MONTHLY

Volume XXII

October, 1921

Number 2

Christianity's Answer to the Challenge

By Miss Annie Johnson Flint

Clifton Springs, N. Y.

I have not failed, though men dispute, deride,
And bandy futile words of praise and blame;
I know them not; their wisdom I disclaim
Who flout my laws, and set my truth aside.
When have I taught them hate and greed and pride,
To light their torches at my holy flame
And set the world on fire? To kill and maim
Their fellow-men for whom my Founder died?
I have not failed, though I am put to shame,
Though I am scorned and doubted and denied;
I have not failed, though they my sanction claim
By whom afresh the Christ is crucified;
Though kings go forth to battle in my name,
I have not failed, for—I have not been tried.

Why should the world my verity assail,
When it has never known me nor my Head,
Nor ever followed where my feet have led,
Nor in its councils let my voice prevail?
Why should the splendor of the Cross grow pale?
Not mine the light that turned the heavens red
Before whose rage defenseless women fled;
Nor mine that deadly storm of leaden hail.
Not by war's drums my Prince is heralded!
And though men weigh Him in their paltry scale
And count of little worth the words He said,
Though they may call my Book an idle tale,
And say that I am old, out-worn or dead—
I have not failed, and I shall never fail.

When men and nations hearken while I speak,
And when my laws are taught and understood;
When they shall love their neighbor as they
should,
And when the strong no more oppress the weak;
When they forego their jealousy, and seek
Not for their own but for each other's good;
When on their ancient wrongs they cease to
brood,
And wrath and vengeance they forbear to wreak;
When violence and rancor are forgot;
When they so keep their faith that though they
swore
To their own hurt, yet they shall change it not;
When they have done all this, and still have war,
In blameless honor without stain or spot—
Then they can say I failed, *but not before.*



20 Cents a Copy

\$2.00 a Year

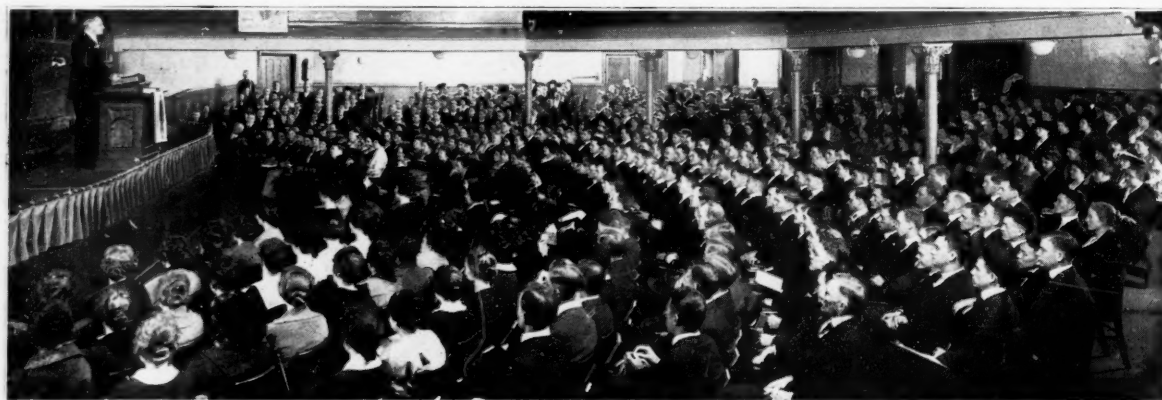
"Opportunities to Invest Hailed With A Great Delight"

"It should be the Christian's first object in life to invest his energy and money in the cause of the Gospel," says *The Sunday School Times*.

"He should let others develop and support movements and schemes that have for their aim the betterment of humanity; the Christian has an entirely different call. . . .

men give into your bosom; for with the same measure that ye mete withal it shall be measured to you again."

May we say this personal word to each reader: Ofttimes a printed appeal such as this brings little response because of the perhaps unconscious feeling, that when so many are reached by the appeal many others will give. The truth is that if you refrain from doing what you can, the need remains unsupplied.



Moody Bible Institute students gathered in the Auditorium for the weekly hour of the general course in Foreign Missions.

"The reaching the lost in a sinking world stirs his soul and enlists his means. . . .

"It is temples of the human body made meet for the indwelling of the Holy Spirit, and transformed lives in which heavenly music has been generated that interest him, and opportunities to invest in these are hailed with a great delight as affording occasion for securing fabulous returns."

"The defender of the gospel," says the *Times* also, "must concentrate on 'the Word.' He should know it better, and be better qualified to discuss it than politics, his calling, or his recreations."

Graduates of The Moody Bible Institute are known as a class for their thorough working knowledge of the Bible and their readiness in its use. Owing, doubtless, to the prevailing business depression, contributions for the support of the Institute during the past four months have fallen very far short of the amount required to meet the running expenses.

This is surely not because God's people have not enough and to spare. Nor is it because the Christian ever loses by generous giving; for Jesus said, "Give and it shall be given unto you; good measure; pressed down and shaken together, and running over, shall

But if all give as God enables, be it little or much, God will be glorified and the money provided to carry on His work.

Will you not take this appeal to the Lord in prayer, and quickly send in what you can, using the contribution blank below.

Date.....	
To the Moody Bible Institute, 153 F. Institute Place, Chicago, Ill.	
Herewith (remittance) pledge \$..... as my contribution toward the training of the students in the Moody Bible Institute of Chicago.	
Name.....	
Address.....	
City and State.....	
Payable as follows.....	

\$103

In Ten Days!

The St. John's Church at Sparrows Point, Md., has received a check for \$103.00 from McCall's Magazine to add to its new building fund. In acknowledging this, Rev. Will H. Bare, the pastor, writes as follows:

"We consider this plan an easy way to earn money and thank you for suggesting it to us."

Nine members of the Ladies Aid Society carried out this plan and secured the \$103.00 gift from McCall's in ten days' working time.

Your Church May Have as Much

Your church may also have as much or more under the McCall Plan. Thousands of churches, of every denomination, all over the United States, have received McCall gifts.

Ladies Aid and Christian Endeavor Societies, Sunday School classes, any organization of active church workers, young or old, will be interested in this. Write today to McCall's for full information.

Mail Your Coupon Today

Oct. MBIM

McCall's Magazine,
240 West 37th St., New York.

Please send, without obligation or expense to me, complete information about the McCall Church Plan.

Name.....

Local Address.....

City and State.....

Church.....

OVER A QUARTER MILLION COPIES HAVE BEEN SOLD

The Scofield Reference Bible

Edited by Rev. C. I. SCOFIELD, D.D.

Assisted by Eminent Scholars



With a New System of Connected Topical References to all of the Greater Themes of Scripture, with Annotations, Revised Marginal Renderings, Summaries, Definitions, Index. To which are added: Explanations of Seeming Discrepancies, and a New System of Paragraphs, a Panoramic View of the Bible and Bible Chronology with 12 Colored Maps and Index to Maps.

Helps On the Pages Where Needed

Made in Two Sizes, identically the same, page for page, except for size of type.

MINION BLACK-FACED TYPE. Size 7x4½ inches. White paper from \$2.75 Oxford India paper, from \$8.25.

BREVIER BLACK-FACED TYPE. Size 8½x5½ inches. White paper from \$3.25 Oxford India paper, from \$10.50.

JUST PUBLISHED

The Scofield Reference New Testament and Psalms

Edited by Rev. C. I. SCOFIELD, D.D.

Assisted by Eminent Scholars

With the same Helpful Features as contained in the Scofield Reference Bible. To which are added Synoptic Introductions to the Four Gospels, the Epistles, and the Poetical Books.

The text is practically fac-simile, page for page, with the New Testament portion of the Scofield Reference Bible.

NONPAREIL BLACK-FACED TYPE. Size 6¾x4½ inches. White paper from \$1.50. Oxford India paper from \$4.00. 11 Styles. Send for circular.

The Life Story of C. I. Scofield

Edited by CHARLES GALLAUDET TRUMBULL

Editor of "The Sunday School Times." Author of "Taking Men Alive," "Messages for the Morning Watch," etc.

8vo (8¼x5½), CLOTH, 138 pages, with 10 illustrations \$2.00

The Rev. C. I. Scofield was the editor-in-chief of the Scofield Reference Bible. A large part of his *Life Story* is devoted to an account of his editorial labors in connection with this Bible. It tells of him as a soldier, lawyer, and preacher. The author, who was a close personal friend of Dr. Scofield, has written a book which enables one to know the famous Bible teacher.

No Room in the Inn

AND OTHER INTERPRETATIONS

Chosen from the writings of Rev. C. I. Scofield, D. D.,

Editor The Scofield Reference Bible

By MARY EMILY REILY

CLOTH, gilt top, 156 pages\$1.25

At all booksellers or from the Publishers



Oxford University Press American Branch
35 West Thirty-second Street New York City



Moody Bible Institute Monthly

Continuing THE CHRISTIAN WORKERS MAGAZINE
and INSTITUTE TIE

Published on the first of each month.

Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comment on current events and conditions; inspirational verse and selected miscellany: catholic in spirit and outlook; evangelical and evangelistic, contending for the faith delivered once for all to the saints.

Vol. XXII

OCTOBER, 1921

No. 2

Editorial Notes: Cut from the Loaf; Robert M. Russell; Industry and the Churches; Is Fundamentalism Dead; The Abingdon Press; No Need to Worry; Speak the Truth; Bible Union of America; The Jewish Protocols; He Is Not a Socialist; What a Dancing Master Says; How to Meet the Attack.....		597
Some Methodists Are Stirred Up.....	Editorial.....	599
The Believer's Hope (Poem).....	George A. Culver.....	600
Analysis of the Epistle of James.....	C. B. Curtil.....	601
A Survey of the Present Crisis.....	David S. Kennedy.....	602
The Leaven of Modernism.....	Newton Wray.....	604
The Shorter Bible (Old Testament).....	Grant Stroh.....	606
The Stand of the American Tract Society.....		608
"Then Had Thy Peace Been as a River" (Poem).....	W. Lomax Childress.....	608
Were the Millerites Slandered?.....	J. H. Ralston.....	609
Save With Fear—Pulling Them Out of the Fire.....	C. E. Putnam.....	610
The Story of Samson (Poem).....	J. D. Kempster.....	612
Why I Object to "Plays" in the Church.....	A. M. Quigley.....	612
The Young Christian and Worldly Amusements.....	H. Harold Kent.....	613
Nursing for Humanity.....	Esther B. Olson.....	614
When "Charlie" Alexander Led His First Chorus.....	John Grant Newman.....	615
The Music of the Spheres.....	Catherine Beach Ely.....	616
Fragrance (Poem).....	Florence Belle Anderson.....	616
A Great Story of a Vacation Bible School.....	Hugh Cork.....	617
Are Grave-Clothes Becoming to Christian Women?.....	Margaret C. Worthington.....	617
What Other Editors Are Saying.....	J. H. Ralston.....	618
Young People's Society Topics.....	John C. Page.....	620
International Sunday-school Lessons.....	P. B. Fitzwater.....	622
Practical and Perplexing Questions.....	Grant Stroh.....	627
Missionary Department.....	E. J. Pace.....	628
For Sermon and Scrap Book.....	William Norton.....	630
Evangelistic Field.....	S. A. Woodruff.....	632
Book Notices.....		633
Moody Bible Institute of Chicago.....	Joseph B. Bowles.....	634
Gospel in Print.....	William Norton.....	638
Letter from the Nortons.....		639

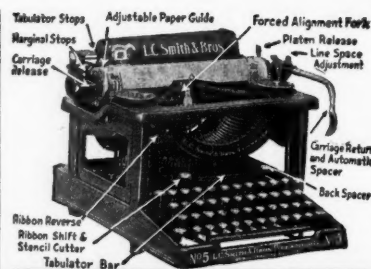
SUBSCRIPTION PRICE: \$2.00 a year to any address in the world. Remittances should be sent by bank draft, or postal or express money order.

Moody Bible Institute Monthly

Publication Office: Mount Morris, Ill.

Editorial and Executive offices: 153-163 Institute Place, Chicago, Ill.
Copyright, 1921, by the Moody Bible Institute of Chicago

Entered as second-class matter January 9, 1919, at the post office at Mount Morris, Illinois, under the act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917 authorized June 18, 1918.



TYPEWRITER SENSATION

Free Trial—Use as You Pay

After trial send us only \$5.00 a month until the low total price of \$64.85 is paid, and the machine is yours. This is absolutely the most generous typewriter offer ever made. Do not rent a machine when you can pay \$5.00 a month and own one. Think of it—Buying a \$100.00 Machine for \$64.85. Cash price \$59.85, just a little more than half its original price.

L. C. SMITH 5

Perfect machines. Standard size. Keyboard of Standard Universal arrangement, 42 Keys, writing 84 characters—universally used in teaching the touch system. The entire line of writing completely visible at all times, has the tabulator, the two color ribbon, with automatic reverse, the back spacer, ball bearing type bars, ball bearing carriage action, ball bearing shift action, in fact every late style feature and modern operating convenience. Comes to you with everything complete; tools, cover, operating book and instructions—nothing extra to buy. You cannot imagine the perfection of this beautiful reconstructed typewriter until you have seen it. We have sold thousands of these perfect late style machines at this bargain price and every one of these thousands of satisfied customers had this beautiful, strictly up-to-date machine on five days' free trial before deciding to buy it. We will send it to you F. O. B. Chicago for five days' free trial. It will sell itself, but if you are not satisfied that this is the greatest typewriter you ever saw, you can return it at our expense. You won't want to return it after you try it, for you cannot equal this wonderful value anywhere.

Send No Money Put in Your Order Now

\$4.85 AFTER TRIAL

When the typewriter arrives deposit with the express agent \$4.85 and take the machine for five days' trial. If you are convinced that it is the best typewriter you ever saw keep it and send us \$5.00 a month until our bargain price of \$64.85 is paid. If you don't want it, return it to the express agent, receive your \$4.85 and return the machine. We will pay the return express charges. This machine is guaranteed just as if you paid \$100.00 for it. It is standard. Over half a million people own and use these typewriters and think them the best ever manufactured. The supply at this price is limited, the price will probably be raised when next advertisement appears, so don't delay. Fill in the coupon to-day—the typewriter will be shipped promptly. There is no red tape. We employ no solicitors—no collectors—no chattel mortgage. It is simply understood that we retain title to the machine until full \$64.85 is paid. You cannot lose. It is the greatest typewriter opportunity you will ever have. Do not send us one cent. Get the coupon in the mails to-day—sure.

Smith Typewriter Sales Co., Department 320, 218 N. Wells St., Chicago

Smith Typewriter Sales Co., Department 320, 218 N. Wells St., Chicago
Ship me the L. C. Smith Model No. 5, F. O. B. Chicago, as described in this advertisement. I will pay you \$5.00 monthly as rent until the \$60.00 balance of the SPECIAL \$64.85 sale price is paid. The title to remain in you until fully paid for. It is understood that I have five days in which to examine and try the typewriter. If I choose not to keep it I will carefully repack it and return it to the express agent. It is understood that you give the standard guarantee.

Name.....
Street Address.....
City..... State.....
Occupation or Business.....

THE MASTER'S WORDS

All Jesus said in 366 daily readings. Ref. to Chapter and verse. Hundreds use it. Order today. 76 cts. postpaid. John T. James, Kirkwood, Missouri

Moody Bible Institute Monthly

A Letter From Petrograd, Russia

THE following letter was recently sent to Mr. G. P. Raud, General Director of the Russian Bible and Evangelization Society, from Mr. Prochanoff who was put in prison in Tver, Russia, in May. He is now out of prison by God's grace in answer to prayer and is writing from Petrograd, Soviet Russia. He is the leader and the chairman of All-Russian Evangelical Christian work in Russia. The General Director has been co-operating with him in Christian work in Russia for many years.

Petrograd, Soviet Russia,
July 12th, 1921

Mr. G. P. Raud,
Russian Bible and Evangelization Society,
156 Fifth Ave., New York, N. Y., U. S. A.

My dear Brother Raud: Your letter of 28th May reached me safely. Several weeks ago I sent you a letter and I hope that you have received same. *I am very glad to learn that you have founded the Russian Bible and Evangelization Society for providing us with Bibles and New Testaments. We want millions of them.*

No greater service can be rendered to our Russian people than sending to us the necessary quantity of sacred books. There is a great thirst for the Gospel truth among our people at the present time. We are quite powerless to satisfy all the demands for Bibles and New Testaments. What a scarcity is—you may judge from the fact that *in some places a congregation of one hundred members has one Bible.*

If you have Bibles and Testaments at the present time please send them at the address:——. They have the permission by the Soviet Government to forward the books to Petrograd.

Beside Bibles and New Testaments there is a great lack of hymn books. You know that in Russia the most popular hymn book universally used is "Spiritual Hymns" consisting of five sections.

Beside that I composed a hymn book of my own original songs, consisting of 200 hymns. These hymn books are quite out of print. Demands come to us daily from all sides of the vast country. *In some places the whole churches have only one hymn book.* Can you organize to print these hymn books in a great quantity and to send us here at the above address? You know the importance of hymns for the spiritual life and we will appreciate your efforts. Please write me at once. If you can undertake printing these books I will send you the text and you will proceed.

If you succeed in printing these books and sending us the books with Bibles (millions of Bibles and New Testaments) it will be the greatest service that has ever been rendered a nation in the world.

If we had now a million of pocket Bibles and a million of New Testaments and a million of hymn books we would be very soon the witness of the greatest spiritual awakening in the world.

Thank you very much for the expression of your sympathy with the great trial which I experienced by God's will. (His wife succumbed to typhus and starvation last year.)

God is blessing the work of our cooperation. We have much joy. May God bless your efforts. Yours in Christ's love.

(Signed)—I. S. PROCHANOFF.

Bible Famine in Russia

MANY of our friends, no doubt, will be surprised to find that only a very few Bibles have been printed in the Russian language.

Bible Societies in all countries in 120 years have printed altogether less than 350,000 Russian Bibles.

This very small number of approximately 350,000 Bibles has been the only available supply for Russian speaking people in Russia for 120 years.

How could these 350,000 Bibles meet the need of 300 million Russian people living now and during the past 120 years?

As you give these appalling facts an opportunity to work in your heart, and read in this latest letter from Russia of the great need, will you not *join us in prayer for our Bible Printing Plant. Pray that God will send very soon the needed money, about \$50,000.*

A Printing Plant established on the field, perhaps in Finland, with perfect safety would enable us to produce three Bibles there for the cost of printing one in this country. By means of the Printing Plant we can begin to supply at once these hungry millions in Russia.

An Additional Urgent Need Exists.

Over 200 evangelists and Bible teachers, active in Russia and Ukraine before the revolution, are now in extreme need.

We are supporting today over 30 workers on our field including special workers for the Jews, but—

The existence of experienced native preachers among 250,000,000 people presents one of the greatest opportunities for the evangelization of millions untouched by the Gospel.

\$50 will support a preacher for one month (\$600 for a year).

Contributions may be sent to the Russian Bible and Evangelization Society, 156 Fifth Avenue, New York, N. Y., U. S. A.

Our Canadian Office—Canadian friends may send contributions to the Russian Bible and Evangelization Society, Room 630, 67 Yonge Street (Bank of Hamilton Bldg.), Toronto, Ontario.

Read our monthly magazine—The Russian Harvest Field—for stirring news from the field.

RUSSIAN BIBLE AND EVANGELIZATION SOCIETY

156 FIFTH AVENUE, NEW YORK CITY

OBJECT AND FIELD:
To provide with Bibles and Christian literature to evangelize in this generation—Russia, Ukraine, Roumania, Bulgaria, Jugo-Slavia, Czechoslovakia, Greece, Galicia, Afghanistan—in all over 250,000,000 people including 9,000,000 Jews.

G. P. RAUD, Director, General Secretary

COL. E. N. SANCTUARY, Treasurer

George C. Howes
Horace L. Day
A. C. Gabelstein
William L. Pettingill

Howard A. Kelly
P. H. Unruh
George W. Carter
Don O. Shelton

David J. Burrell
William Phillips Hall
Charles E. Grammel
W. Leon Tucker

Sidney T. Smith
Mark A. Matthews
Gove G. Johnson
Thomas E. Stephens

John Willis Baer
Hon. S. P. Spencer
Gustav Enns
Oscar Risson

Alwyn Ball, Jr.
Edgar W. Work
Harry D. Mitchell
W. S. Gottschell

The Bible with the Unbreakable Back

is the one with the Bagster or Cambridge imprint. The names Bagster and Cambridge identify the world's best constructed Bibles, and yet they cost no more than those without this wonderful advantage.

THE PATENTED UNBREAKABLE BACK

insures practically a lifetime of ordinary use. Why not get the best? Ask your bookseller for Bagster or Cambridge Bibles by name or order direct of

JAMES POTT & CO.

214 East 23d Street, NEW YORK



White Pipe-Tone Folding ORGANS—16 STYLES

are SWEETEST in quality of TONE, STRONGEST in volume of TONE, LIGHTEST in WEIGHT, MOST DURABLE in CONSTRUCTION, EASIEST to OPERATE. PRICES the most REASONABLE. GUARANTEE the BEST.

A. L. WHITE MFG. CO.
215 Englewood Av., Chicago
Dept. CW

The Scofield Reference Bible

EDITED BY REV. C. I. SCOFIELD, D. D. ASSISTED BY EMINENT SCHOLARS

\$1 Down \$1 Per Month

Equals a Course in Bible Study. Every Believer Should Have One. Helps on the Page Where Needed.

Scofield Bible Features

- 1—Each book has an introduction and an analysis of its contents.
- 2—Chain references, with final summaries, cover all the great topics of Scripture.
- 3—The great words of Scripture are defined in simple terms.
- 4—Explanations of seeming discrepancies.
- 5—Chapter sub-divisions.
- 6—Index to editorial matter, invaluable in Bible study and in preparing sermons.
- 7—Synoptic introduction to the four Gospels, the Epistles and the Poetical Books.

Sold on Monthly Payments
"NAVES TOPICAL BIBLE"
Prices \$7.75-\$14.75. "A Study Bible"
"NEW LOOSE LEAF BIBLE"
Latest on the Market. Price \$12.00

FREE

Catalogues of our Bibles and Books cheerfully sent.

NATIONAL EDUCATIONAL SOCIETY

431 S. Dearborn St., Dept. 2
CHICAGO, ILL.

Smaller Size 7x4 1-2 inches		Larger Size 8 1-2x5 1-2 inches	
No.	Price.	No.	Price.
White Paper Edition			
50	\$ 2.75 Cloth	70	\$ 3.25
51	5.00 French Morocco, limp	71	6.50
53	8.00 French Morocco, divinity circuit	73	7.75
59	8.25 Persian Morocco, divinity circuit, leather lined to edge, silk sewed	79	10.00
India Paper Edition (1 in. thick)			
55s	8.25 French Morocco, div. cir., leather lined to edge, silk sewed	75s	10.50
58s	9.50 Alaska Seal, limp, leather lined to edge, silk sewed	78s	12.00
59s	10.25 Persian Morocco, div. cir., leather lined to edge, silk sewed	79s	12.25
65s	12.25 Real Morocco, div. cir., calf lined to edge, silk sewed	85s	14.50
265s	16.50 Interleaved with a Blank Ruled Leaf between every 2 leaves, Real Morocco, div. cir., calf lined to edge, silk sewed	285s	19.00
With Dictionary of Scripture Proper Names. Concordances. Oxford Index and Maps (additional)			
153	\$ 6.75 French Morocco, div. cir. (White paper)	173	\$ 8.25
155s	10.25 French Morocco div. cir., leather lined to edge silk sewed	175s	13.00
159s	12.25 Persian Morocco leather lined to edge, div. cir., silk sewed	179s	15.00
165s	14.25 Real Morocco, div. cir., calf lined to edge, silk sewed	185s	17.00

SPECIAL EDITION

With Helps Compiled by Rev. R. A. Torrey, D. D.

How to study the Bible. Including the Best Texts to use in dealing with different classes of people and how to use them. White Paper Ed. 50T. \$ 3.25 Cloth. 70T. \$ 4.00

India Paper Edition

55sT 13.25 Real Morocco, div. cir., calf lined to edge, silk sewed. 85sT 15.00

National Educational Society,
431 S. Dearborn St., Dept. 2, Chicago, Ill.

As per your offer please ship me Scofield Bible. Number.....

Price \$..... I am enclosing \$1.00 with this order and promise to pay \$1.00 each month until paid in full. Payment to be mailed monthly.

Name.....

Address.....

City.....

Thumb index 50c extra. "X" India Paper Ed. Order by Number.

"TO THE JEW FIRST AND ALSO TO THE GREEK"

Open Air Evangelism

is one of the most fascinating forms of gospel ministry today. You should read the tale of how a few faithful workers in Greater New York, the most cosmopolitan city on earth, are reaching BOTH JEWS AND GREEKS, Spaniards, Poles, Italians and other nationalities

By Automobile Truck

It will stir your faith and prayers to read how these workers are scattering the message that saves by preaching and distributing tracts and Gospels to many thousands of the lost. This entrancing story is specially told in the August issue of the

JEWISH MISSIONARY MAGAZINE

Other interesting features will please you. Send for free sample copy. But better yet, send your dollar for a year's subscription to this instructive Magazine. Use coupon below.

DO NOT fail to send attached coupon with the price: In U. S., One Dollar a year. In British Isles and Australasia, \$1.50. In Canada and other lands, \$1.25. Please mention Moody Monthly.

Thos. M. Chalmers, 2654 Marion Ave., New York City.

Enclosed find One Dollar for one year's subscription to the Jewish Missionary Magazine.

Name.....

Address.....

Moody Bible Monthly

OCTOBER, 1921

EDITORIAL NOTES

"Come thou with us and we will do thee good; for the Lord hath spoken good concerning Israel."—Numbers 10:29.

It is not our fault if the contents of this issue take on a somber hue—the foliage of autumn without the brighter tints. It just happened so. Our contributors were almost all thinking one way—Dr. Kennedy, Professor Wray, Professor Stroh, Mr. Putnam, Mr. Kent, Mr. Quigley, Miss Worthington. They were all moved to warn us against false teachers and false teaching, or to hold up to view some of their shameful and saddening effects in human lives.

In this respect, these uninspired authors are not out of harmony with those of the Bible who were moved by the Holy Ghost. Moses, David, the prophets, the evangelists, Paul, all remind us that we are living in the midst of great wickedness and that our hope rests on deliverance out of this present evil world. Thank God, Christ was willing to die on the cross to accomplish this for them that believe.

Those Christians who, like ourselves, are looking for this deliverance when Christ comes again, are sometimes mis-called pessimists; but what must others be called who are not buoyed up by this hope?

Last spring a conference on world peace was held in Chicago, composed of representative workers in politics, social service and religion, and a reporter said that one of the speakers gave the darkest picture of present conditions he ever heard. The speaker happened to be a distinguished secretary of one of the larger foreign missionary boards, and a postmillenarian.

The same reporter quoted Raymond Robbins, the traveler and publicist, as saying that the next thirty years would see the world poorer and more hungry and miserable than before, and that there was practically no relief in sight. "I never heard such pessimism," the reporter added.

Now that which prevents "such pessimism," from over-shadowing the lives of premillenarians is that they are not expecting to remain in the midst of these conditions for thirty years. They may be disappointed, of course, for the Lord may be pleased to tarry longer; but as their faces are turned in His direction

the gloom does not darken their horizon. Their solicitude is only for the unsaved to whom they continually appeal in the words of Moses to his father-in-law, "Come thou with us and we will do thee good; for the Lord hath spoken good concerning Israel."

* * *

The death of this able and distinguished brother at Sterling, Kan., August 22, took all his friends by surprise as he always seemed so well and strong. He was engaged in a Bible conference, and on the Saturday evening was taken suddenly ill. An operation was deemed necessary and from this he did not react, dying on the following morning.

He was born April 16, 1858, and was graduated from Westminster College in the class of 1880. He then attended the Pittsburgh Theological Seminary.

His first charge as a minister was at Caledonia, N. Y., and a few years later he went to the Sixth United Presbyterian church at Pittsburgh, the largest United Presbyterian congregation in the country. From this charge he was called to the presidency of Westminster College in 1906, and succeeded in placing that institution on a solid financial basis.

In 1915 he accepted a call to the chair of Bible Doctrine and Homiletics in the Moody Bible Institute of Chicago, which he occupied for four years, and on resigning entered the field of evangelistic Bible teaching.

Dr. Russell was a man of unusual pulpit ability, combining with orthodox soundness, a pleasing presence, a cultured mind and a rich and varied vocabulary that always commanded the attention of his auditory. He had a gift for making friends also, and hundreds of students who sat under his teaching in The Moody Bible Institute will mourn his departure with sincerest sorrow.

Dr. Russell believed with all his heart in the premillennial coming of our Lord, and like many another possessor of that blessed hope he lived continually in its expectancy. He will return with His Lord some day, and shall reign with Him in that manifested kingdom of which he spokeso often and so well.

* * *

We were much interested last spring in the way the Employers' Association of

Pittsburgh locked horns with the Y. W. C. A. of that city, and indirectly with the Federal Council of Churches, but we delayed comment until time had softened the acuteness of the situation.

Industry and the Churches

Our readers may recall that the Y. W. C. A. had begun a campaign for \$200,000 and received less than half of it, because the Employers' Association had issued a bulletin drawing attention to the industrial program which the national Y. W. C. A. had recently adopted, and which they believed to be detrimental to our American institutions.

Their bulletin declared that the attitude of some of our religious organizations towards social and industrial questions is dangerous, and one of the most serious problems that business has to face. "Religious bodies," it went on to say, "can hardly expect us to give them money to manufacture weapons to destroy industry."

The bulletin did not hesitate to add that radical and bolshevik elements in the churches were operating through the Federal Council of Churches, and that many members of the Employers' Association were withdrawing all moral and financial support from it.

Some of the leaders of the Federal Council seem surprised at this, and Dr. Worth M. Tippy, its executive secretary, asks if the social teachings of Jesus Christ should not be injected by the churches into industrial relations. "Is not that one of the great functions of the churches?" he inquires.

A good deal depends upon what is meant by the social teachings of Jesus, and also upon the method of injection that is proposed.

We regret to say that some of the leaders of the Federal Council are of the liberal school and deny the plenary inspiration of the Scriptures and the sacrificial atonement of Jesus Christ, as well as other doctrines that accompany these. From such teachers industry will receive no real and lasting help.

On the other hand, we are almost ready to predict that if the Federal Council does not change its leadership and its methods, it will go the way of the Interchurch World Movement. The great bulk of our church membership is still at heart evangelical and conservative. It has plenty of money for the

advancement of that for which the church was called into being by its divine head, but it cannot long be deceived by a false substitute.

Meanwhile the charge that industry is inimical to the social teachings of Jesus and afraid to apply them, is no more true than it is of the natural heart everywhere, including the membership of the visible church.

Industry needs what the rest of mankind needs, the gospel of the grace of God proclaimed in Holy Ghost power. If the Federal Council will stir us all to do this, both industry and the churches will reap the benefit.

* * *

The Baptist (Chicago) said it was dead in the Baptist denomination. At least a headline in the issue following the Des Moines convention last

Is Fundamentalism Dead?

summer made that affirmation.

We did not see the article at the time, but we heard considerable about it. It was said to be untrue. One of our correspondents wrote that he attended the convention and was impressed by the rising tide in favor of the conservative movement. Therefore when he returned home and read that article in *The Baptist*, it seemed to him "the biggest piece of camouflage he had come across in a long while."

His comments were so typical of others that we received that we looked up the article, to find that it did not really say that fundamentalism was dead. One of its sub-heads said that, to be sure, but it was only a "scare" sub-head. The editor was not speaking of fundamentalism, but of a particular thing which he described as "designating an interdenominational movement to disseminate a certain group of theological ideas and to force a division in the churches along the line of those ideas."

If that is dead, should there not be general rejoicing among the elect? What true witness for Christ wishes to be in a movement of that kind? Who wishes to be merely a party to the dissemination of a certain group of theological ideas and the division of the churches?

We are honored by the acquaintance and friendship of several Baptists who are standing up in these days for the fundamentals of the revealed religion of Jesus Christ, but we do not hear them talk like that. They are expressing themselves along the line of Dr. Augustus H. Strong's query in the *Watchman-Examiner* of a date later than the article in *The Baptist*. He asks, "Can we justify our holding in places of instruction men who may be Unitarians in disguise, and who are unwilling to declare themselves as believers in the pre-existence or the virgin birth of Christ? * * * * * Has not the time come when a halt should be called on this *facilis descensus Averno*?"

We trust our Baptist brethren will forgive us for seeming to interfere in their affairs. It is not that, any more than

it was interference for the United States to become interested in the defence of France and Belgium against Germany. If the great Baptist denomination makes the descent of which Dr. Strong speaks, it will carry others with it.

Therefore we are moved to ask what is being done about those charges and specifications against certain university and seminary professors published broadcast by Charles H. Fountain, in his book called, *The Denominational Situation*? If the committee on denominational schools appointed at Buffalo was not properly constituted to inquire into and deal with those charges, will it, or can it, be done?

* * *

We understand that this is another name for the publishing business of the time-honored Methodist Book Concern.

The Abingdon Press

Doubtless there were good reasons for the change of name which are no one's business but its own. Nor would we speak of it, but for the serious charge laid against it by the Gideons, at their Pennsylvania convention last summer.

The Gideons are a responsible and influential body of men, and when they affirm that this press is putting out books "teaching the same stuff as did Tom Paine and Voltaire" it becomes a matter of general interest. This is especially so as they say these books are advertised as "scholarly books for Bible students."

We note among them *New Testament History*, by Professor Rall, of Garrett Biblical Institute. This is the gentleman who has recently been delivering addresses through the country in opposition to the teaching of the pre-millennial coming of Christ to whom reference was made in an earlier issue.

* * *

Last summer a lecturer at the Summer school of one of our modernistic theological seminaries "regretted" that "the Moody Bible Institute and similar institutions ignore the findings of archaeology in their bearing on biblical criticism."

No Need to Worry

It is a pleasure to be able to relieve this gentleman's mind by saying that for years the Dean of the Moody Bible Institute has occupied the chair which includes biblical criticism, and twice a year deals with the subject of archaeology. Also that among the special lecturers on archaeology who have come before the student body during the past decade are Professors George Frederick Wright, Edgar J. Banks, Melvin G. Kyle and Sir William Ramsay. No better names are known in that science.

It may be added that the department of archaeology in the library of the Institute is well proportioned and carefully selected, so that there is no pressing necessity for graduates to take further work in that subject in any modernistic or rationalistic school.

This injunction applies to editors as well as orators, and we seek the grace of God to enable us to obey it while we urge it upon our contemporaries.

Speak the Truth

The occasion for mentioning it is a letter of complaint about another publication which has recently come into our hands. It did what seems to have been an injustice to a professor in relation to a student, and our correspondent wrote:

"I submit that if such a slander had been published about a business firm, the publisher would have been fined, if not imprisoned for it."

"To publish a false statement with intent to injure is not any less a crime because it is done under the name of orthodoxy, nor less cowardly because it is well known that the accused cannot and will not strike back."

We agree with this, and believe that the defense of orthodoxy has sometimes been injured in this very way. A truth which needs that kind of a defense is not a truth.

* * *

A group of some fifty or more ministers of Lowell, Mass., and its vicinity, have formed themselves into an evangelical alliance after the idea of the Bible Union of China, with the following object:

Bible Union of America

(1) To give expression to the unity which exists among evangelical Christians. (2) To combine the various branches of the true church in a united testimony in favor of evangelical truth, including the sovereignty of God, the deity of Christ and the ministry of the Holy Spirit; acceptance of the Holy Scriptures as the only infallible rule of faith and practice; salvation through faith in Jesus Christ by His vicarious sacrifice; and the resurrection. (3) To promote the kingdom of God.

It is the desire of these brethren to correspond with ministers in other parts of the land with the view of initiating a Bible Union of America; and we gladly co-operate with them by announcing that correspondence may be taken up with the president or secretary of the alliance. The first named official is the Rev. J. E. Kennedy, pastor of the First Presbyterian Church, and the second, the Rev. G. B. Marston, pastor of the Fifth Street Baptist Church of that city.

* * *

The Searchlight is a quarterly magazine in the defense of the faith edited by James P. Welliver, Mildred, Minn.

In a recent issue we saw a most intelligent article on the subject of this editorial note. It takes issue with those who charge anti-Semitism on the *Dearborn Independent*, and states the facts in the case succinctly and with unusual clearness; adding that if the apostate Jews of Christendom are innocent, discussion will only tend to

Moody Bible Institute Monthly

exhibit that fact, and if they are guilty, then there is a peril existing that the world should know about.

A clear distinction is drawn between such apostate Jews and the orthodox Jews in whom the Messianic hope still lives, and to whom a free Palestine is an impelling power.

The reader of the article is especially commended to the fact that the Protocols are a clinching argument for premillennialism and another sign of the possible nearness of the end of the age.

* * *

An article in a contemporary associated the name of Professor George McCready Price with those who are making socialists of our college students.

He Is Not a Socialist

We wrote him to inquire if it were true, believing that it would seriously

offset the value of his writings in defense of the truth and the authority of the Bible. His reply stated that it seemed to be the irony of fate that he should be so reported, inasmuch as he now has a book in press entitled *Poisoning Democracy*, whose publisher declared that "no more terrific moral and religious indictment of Socialism has ever been penned."

He has a theory to explain the origin of this slander against him in the socialistic press, which it is unnecessary for us to quote.

* * *

It was a paid advertisement in a Chi-

cago daily, addressed to parents, teachers, welfare workers, and public officials.

And the dancing master said:

"Dancing, as it is indulged in today, is a greater menace to the welfare of our country than liquor before or after the Volstead Law. It is a greater menace than segregated vice, than the brothels from which much of it sprang.

"Even a superficial study of public and private dances where jazz music, fox-trot, one-step, toddle, shimmy and other dances of like nature are permitted will convince any fair-minded person that many of the couples performing these dances should have a marriage license before stepping on the ballroom floor, and that if they had a marriage license there would be no excuse for committing such acts in public.

"These are strong words, especially from the pen of the proprietor of a public ballroom, but I can convince any unbiased man or woman of average intelligence that they are truth."

Some of the other things he said decency will not permit us to publish, but we add the following:

"When you are told that youth of both sexes can * * * survive this experience without mental, moral and physical pollution, you know the teller lies. * * * * *

"If you can believe youth is the same

after this experience as before, then God help your child or your charge, for you are not mentally fit for your responsibility.

"If you are convinced such an experience is harmful and do nothing toward preventing your child or your charge from having it, you are a traitor to your responsibility.

"If you do not believe I have correctly described the modern dances and their effect, you either have not seen them performed or you are willfully blind to their true character."

* * *

Professor William A. McKeever, LL.D., Director of Family and Juvenile Welfare in the University of Kansas, has

asked us to call attention to his leaflet with this title, in which he gives a list of the seven evils which are sapping the

vitality of the young in our churches, namely: motion pictures, vaudeville, dance halls, gambling, street carnivals, the social evil and the cigarette. His method of meeting the attack is that of careful study and wide publicity, or what he calls the research-and-report movement. The leaflet is published by the Presbyterian Board of Temperance, Pittsburgh, Pa., but may be obtained free from the office of Professor McKeever.

Some Methodists Are Stirred Up

Editorial

AND it is all over that old question as to whether the world is growing better or worse.

Why do not Christians accept the Word of God about it and adjust their thinking accordingly? How can a finite mind grasp and compare all the data on a question so vast, or even hope to reach a conclusion that the rest of mankind will accept on its dictum?

It is the honored Bishop Stuntz who has raised the commotion this time. The editor of the *Central Christian Advocate* loyally describes him as "a world traveler and an observer who combines a very keen power of analysis with a breaking heart of sympathy for the Christian world." He has come back, he says, from a "thoughtful, heart to heart gaze at the world, and he tells us Christ is making a 'new world.' He is therefore a tremendous optimist."

He is that easily. It was revealed in an outburst of eloquence, "that alternately aroused to thunderous applause and awed to stillness a crowd of several thousand persons who filled the main floor of the public auditorium and overflowed into the galleries."

It was in Portland, Ore., during the Bishops' meeting that this occurred, and Bishop Stuntz was speaking on the "World Vision." "When I hear men

say the world is growing worse," said he, "I feel like crying out, 'God, open their eyes!'"

These are some of his statements:

"Within the life time of people in this audience one-fifth of the human race has been reclaimed from the grip of idolatry in India."

"Every foot of Africa today is under the flag of a Christian government."

"In the islands of the Dutch East Indies fifty millions of the most barbarous persons of the earth are under the sway of a Christian ruler who is winning them from their horrible customs."

"God intends that America shall be the recruiting ground for the army to take the last land for His kingdom."

Any audience that would not be "aroused to thunderous applause", or else "awed to stillness," by such statements must be devoid of feeling.

But "a little two-by-four Methodist preacher in a little two-by-four town" in Illinois, as he describes himself, is evidently thus devoid. Perhaps it is because he did not come under the power of the Bishop's voice, but only read his utterances in cold type.

At all events, taking his ecclesiastical life in his hands, he comes out boldly against the Bishop. He prays God to open the Bishop's eyes, a most hazardous

thing. He himself has traveled 600,000 miles into nearly every country of the world and does not agree with the Bishop. Did he fail in the "thoughtful, heart to heart gaze" of the Bishop?

These are some of the preacher's statements:

There is an "apostasy in the church."

Chinese Christians are protesting against "missionaries who are pulling down the structure" which their predecessors built up.

"The African who comes under the influence of European civilization before he gets salvation is worse off than he was in pagan idolatry and superstition."

There is no "Christian nation."

"I would like to have a definition for the word Christian."

Yes, they are stirred up. The "two-by-four" preacher has a number of friends and sympathizers in the church who have been sending him letters and telling him so.

There is a Methodist preacher in Iowa, who says, "Your letter has aroused my admiration of your real grit, backbone and plain horse sense."

Another Methodist preacher in Kansas says, "I am glad and thankful that at least one man has the courage of his convictions. I have been a pastor here for seventeen years and know what you say

is absolutely true. I know many preachers today who would not know a conversion if they saw it."

A third, in Missouri, writes, "I congratulate you on your timely article in the *Central Christian Advocate*. * * * We today are preaching half a gospel, forbidden, almost, to preach on the fundamentals, cajoled, if not coerced, into a worldly doctrine, denied the right and privilege of believing the inspiration of the Bible, thought smart when we give the lie to the fathers of the church in their teaching, and flattered when we so depart from the truth as to spiritualize everything from the virgin birth of Christ to His ascension. No wonder we are becoming an ethical society instead of such a church as Wesley founded."

A Methodist deaconess, in Kansas, says, "I felt I should write you this to strengthen you in proclaiming the full gospel and not to cry, 'Pace, peace, when there is no peace.'"

A Methodist pastor, in Nebraska, writes: "Good for you! Your letter to the *Central Christian Advocate* is all right. There seems to be a determined effort to shut the eyes to everything and say how fine it is; and if any one opposes it, he is dubbed a pessimist of the worst type. I am getting very tired of it."

Another member of the Nebraska Conference raises a caution: "I have been thinking of the ecclesiastical embarrassment in which your letter to the *Central Advocate* has placed you, and I feel as if I ought to write you relative to the possibility of your having to change your relations."

A business man of Illinois had a telephone call from his daughter asking him to read an article in the *Central Advocate* by a two-by-four Methodist preacher, which she thought was nearly correct. "So yesterday I read it," he says, "and called her up over the telephone and told her she was right. I also told her if we had all of our pulpits filled with Methodist preachers that had their eyes open to spiritual matters we would have the Devil on the run, and there would be no dearth in the land."

He signed himself a two-by-four lay member.

We almost shook with fear when we read these letters, lest the writers should turn out to have been Moody Bible Institute students at some time. Those "pests," as they have been graciously called, who believe the Bible, and interpret it as "It is written." But no, only one could be thus stigmatized, and he had not been in the Institute very long. Glory to God! the spirit of John Wesley still lives, and it does not need the Moody Bible Institute to prove it.

But it is only fair that an attorney for the defendant should be heard before the case is closed.

He appears in the editor of the renowned *Burlington Hawk-Eye*, who thinks the letter of the two-by-four preacher "reveals a deplorably pessimistic state

of mind regarding church and world conditions."

"If the patriots who followed Washington had been imbued with the spirit of the clergyman, there would have been no triumph for the colonists. * * * If the veterans who responded to Lincoln's call had been of this belief, the Union of today would not be," and so on.

Oh, what mistakes you are making, Mr. Editor! One would think that we Christians were necessary to Christ in the same sense and degree as the soldiers were necessary to Washington and Lincoln. What a queer idea you have of the real conflict, the real enemy and the real victory in this case.

And even if you were right, could soldiers win a victory who were moving on a different plan, and with a different objective from the Commander? And that is what you are doing, and what you would have your readers do.

And still further, to take the illustration of Mr. Lincoln only, What delayed the victory in his case? He never changed his objective, but he was waiting for the right general, was he not? Failure was the all too common experience until Grant came, and with him Appomattox Court House finally, and all that followed it.

This is the case right now. This victory we are looking for, and which every true Christian confidently expects like

yourself, is waiting on the coming, personal and visible, of our Lord and Saviour Jesus Christ. That is what the two-by-four preacher is talking about, and he knows because he knows his Bible. He knows what is the revealed plan of campaign and he is moving in harmony with it.

Do not despise him. Sit at his feet and learn. He would probably take you to Revelation 16:12-16, and show you how mistaken you are in saying that the battle of Armageddon is still in progress. That battle is yet to come. He would explain to you from the text what the conditions will be that bring it to pass. He would point out its location on the map. These things are not fancies, speculations, dreams, ideals, allegories. Mr. Editor, they are facts and events yet to actually take place on this earth.

And he would show you something else. He would call your particular attention to verse fifteen where Christ Himself speaks of His coming at that time, and mentions the blessing to fall upon certain saints when He comes. What a disappointment if you were to fail of that blessing because of not meeting its conditions. Your ignorance would not excuse you. And more serious yet, think of the wide circle of readers you are leading astray! Be careful, Mr. Editor!

The Believer's Hope

By George A. Culver, Beatrice, Neb.

Dear Son of God, the heavens hath received Thee,
And the closed door unopened through the years,
No loving voice breaks through the upper glory,
To answer prayer or dry the falling tears.

Thy Bride, dear Lord, in patience doth await Thee,
Oh, why delay thy coming, glorious King?
The night is long, the morning light is breaking;
Come, rob the grave and take from death his sting.

The world denies—the church no message gives us
Of things to come when Thou on earth shall reign;
It tells us that our faith is vain—deceptive,
And gives no word of coming back again.

"I come again" all through thy Word is shining,
This glorious promise, Lord, we do believe,
Although an open grave lies just before us,
Thou art our Hope and Thou can'st not deceive.

Earth may dissolve—the heavens pass forever,
The stars go out in everlasting night,
And all the suns may fall in endless ruin,
And chaos reign without one ray of light;

But Thy sure Word, O God, will never fail us.
It speaks in tones of deathless love and care,
It tells us that the Lord Jehovah reigneth,
And at His call we'll meet Him in the air.

Analysis of the Epistle of James

By Rev. C. B. Currie, Augusta, Ga.

THEME: Steadfastness in the Christian Religion.

Key words to the theme: "Patience," or "steadfastness," 1:3, 4; 5:10, 11; "be patient," 5:7, 8; "endureth," 1:12; "the implanted word," 1:21; "the law," 4:11; "the royal law," "the perfect law," 1:25; "the law of liberty," 1:25.

Thayer, in his *Greek Lexicon*, defines "the law of liberty" as "the Christian religion, which furnishes the rule of right living by which we have freedom from the dominion of corrupt desires, so that we do by free impulse of the soul what the will of God requires."

SYNTHETIC OUTLINE

- A. Salutation, 1:1.
- B. Steadfastness in the testings of the Christian religion, 1:2-18.
- C. Steadfastness in the doing of the Christian religion, 1:19-4:17.
- D. Steadfastness in awaiting the consummation of the Christian religion, 5:1-5:20.

DIVISION A.

Salutations 1:1.

The writer: James, a bond servant of God the Father, and of the Lord Jesus Christ.

The readers: The Jewish-Christian churches outside of Palestine or Jerusalem.

DIVISION B.

Steadfastness in the Testings of the Christian Religion, 1:2-18.

Key words: "trials," 1:2; "Patience," 1:3; "temptations," 1:12.

- I. Steadfastness in Trials, 1:2-11.
 1. Steadfastness in trials is shown by counting trials joy, 1:2, 3.
 2. Letting steadfastness in trials have its complete realization, 1:3, 4.
 3. Praying for wisdom, including wisdom for trials, 1:5-8.
 4. Two classes that misunderstand the estate of trial, 1:9-11.
 - (1) The poor Christian, 1:9. It is implied that he mourns his condition. Instead, let him rejoice in it; he has a high estate. As James teaches in 2:5, he shall be an heir of the kingdom of Heaven.
 - (2) The wicked, rich man, 1:10. It is implied that he rejoices in his riches. James addresses him in irony. Let him rejoice in what is really his humble condition, for his life is brief. When his life shall have ended, his riches will have slipped from his grasp, and with them all his hope of the kingdom of Heaven. Let him rejoice in this, if he can!
- II. Steadfastness in temptations, or solicitations to evil, 1:12-18.
 1. The blessedness of steadfastness in

temptations, 1:12. Reason for this blessedness, the reward of eternal life.

2. The spirit of steadfastness in temptations: love to God, 1:12.
3. The source of temptations, 1:13-18.
 - (1) It is not God, 1:13, 17, 18.

Reasons: First, God is not susceptible to evil, 1:13. Instead of being susceptible to evil, God is the source of every good and perfect gift, for example, the new birth, 1:17, 18. Secondly, God is unchanging. The heavens He created change, but He Himself is ever the same; He does not leave off good gifts to confer a bad gift, namely, solicitation to evil, 1:18.
 - (2) It is man's own evil desire, 1:14, 15. This brings forth sin; and sin, death.

DIVISION C.

Steadfastness in the Doing of the Christian Religion, 1:19-4:17.

Key words: "Whoso looketh into the perfect law of liberty and continueth therein," 1:25; "But be ye doers of the word," 1:22.

In verse 19, there is a statement of three subjects—wrath, hearing, and speech. In 1:20-3:13, these subjects are discussed. In 3:13-4:17, worldliness is treated.

- I. Wrath, as opposed to steadfastness in the doing of the Christian religion, 1:19-21.

Wrath is not the doing of the Christian religion, 1:19b-21a. The command to be slow to wrath, 1:19.

The reason: the character of wrath. First, wrath does not produce the righteousness that God wills, namely, works—doing as distinguished from mere hearing. Secondly, wrath is filthy, and abundantly prevalent, wickedness, 1:21a.
- II. Hearing, as related and opposed to steadfastness in the doing of the Christian religion, 1:19; 1:21-2:26.
 1. The manner of hearing: with swiftness and meekness, 1:19-21.
 2. What to hear: the Christian religion, "the implanted word," 1:21. The Christian religion is able to save your souls, 1:21.
 3. The contrast between the mere hearing of the Christian religion and the doing of it, 1:22-25.
 - (1) Mere hearing is delusive, 1:22-24.
 - (2) Steadfastness in doing is blessed, 1:25.
 4. Mere hearing of the Christian religion, as shown by failure to bridle the tongue, 1:26.
 5. Steadfastness in doing the Christian religion, as shown by "pure and

undefiled religion," 1:27.

"Pure and undefiled religion" has been defined as "the genuine, outward manifestation of the principle of piety," that is, of the Christian religion.

Two forms of pure and undefiled religion—compassionate love, and holiness, 1:27.

6. Mere hearing of the Christian religion, as shown by partiality to the rich, 2:1-18.
 - (1) Partiality is inconsistent with the Christian religion, 2:1.
 - (2) Partiality is biased judging, 2:2-4.
 - (3) Partiality is dishonor to whom God honors, the godly poor, 2:5.
 - (4) Partiality is servility, 2:6.
 - (5) Partiality is disloyalty to Christ, 2:7.
 - (6) Partiality is transgression of the whole law, 2:8-11.

Love is the whole law; it is the sum of the Ten Commandments the king of laws. James, however, mentions only the second table, love to our neighbor, though he was certainly familiar with his brother's teaching that the sum of the Commandments is love to God and man. But partiality is a violation of love, a sin, a transgression, 2:9. Truly, therefore, partiality is transgression of the whole law, 2:10. As an illustration of the unity of the law, consider the seventh and the sixth commandments. God does not forbid adultery and allow killing, but forbids both, and requires, instead, love. In like manner, God does not forbid despising the poor and allow partiality to the rich, but forbids both, and requires, instead, love to rich and poor. So, in paying undue respect toward the rich, you violate love, and hence break the whole law, 2:11.
 - (7) Partiality is condemned by the Christian religion, 2:12, 13.
 - (a) Without mercy, in the case of the unmerciful, 2:13.
 - (b) With mercy in the case of the merciful, 2:13.
7. Mere hearing of the Christian religion is profitless, 2:14-26. Faith which is without works cannot save a man, 2:14b-26.
 - (1) An example of such faith, 2:15-16.
 - (2) Such faith is dead, in itself, 2:17.
 - (3) A supposed challenge to one who has faith without works, 2:18.
 - (4) The demons, as examples of beings who have faith without works, 2:19.

- (5) Abraham, as an example of faith evidenced by works, 2:21-24.
 - (6) Faith only cannot save, 2:24.
 - (7) Rahab, as an example of faith evidenced by works, 2:25.
 - (8) An illustration of a dead faith, 2:26.
- III. Speech, as related and opposed to steadfastness in the doing of the Christian religion, 3:1-12.
1. The control of the tongue, as a manifestation of steadfastness in the doing of the Christian religion, 1-4.
 - (1) The control of the tongue, in immoderate desire to be teachers, 3:1.
Reason: The responsibility of teachers is great, hence, their condemnation, if they teach wrongly, is heavier.
 - (2) The control of the tongue, in general, 3:2-4.
(a) If a man control his tongue, he is a complete man, able to control himself, 3:2.
Two comparisons: The bridle bit and the rudder. If we control the bit, we control the horse; and if we control the rudder, we control the ship, 3:3, 4.
 2. Uncontrolled, the tongue, though small, is destructive, 3:5, 6.
 3. The tongue is untamable, though every kind of creature is tamable, 3:7, 8.
By nature James means the tongue is untamable. By grace, it is tamable.
 4. Uncontrolled, the tongue is inconsistent, 3:9-12.
- IV. Worldliness, as opposed to steadfastness in the doing of the Christian religion, 3:13-4:17.
1. Worldliness is animal wisdom, 3:13-16.
 - (1) Animal wisdom, as shown by jealousy and faction, 3:14.
Fruits of jealousy and faction: confusion and every vile deed, 3:16.
 - (2) The character of animal wisdom: earthly, sensual, devilish, 3:15.
 2. Steadfastness in the doing of the Christian religion is spiritual wisdom, 3:13, 17, 18.
 - (1) Spiritual wisdom, as shown, in general, by a good life, 3:13, 17, 18.
The character of spiritual wisdom: pure, peaceable, gentle, etc., 3:17. A fruit of spiritual wisdom: righteousness, or the practice of the Christian religion, 3:18.
 3. Worldliness, as shown by wars and fightings, 4:1-3.
 - (1) Sources of wars and fightings, 4:1-3. Evil desires, 4:1: neglect or abuse of prayer, 4:2-3.
 - (2) The nature of wars and fightings, 4:2, 3. They fail to attain the worldly things desired, 4:2. ("Have not," or, "possess not,"

is understood after "fight and war" in 4:2.)

They are brought on progressively; the progress is, first, evil desire; then, covetousness followed by murder, or fightings followed by wars.

4. Worldliness is figurative adultery, 4:4-5.
James is in accord with Isaiah 54:5, "For thy Maker is thy husband."
(1) Whoever is an adulterer with the world is an enemy of God, 4:4.
(2) The testimony of the Scripture concerning our adultery with the world; the Holy Spirit, whom God made to dwell in us, yearns even to jealous envy, that we become God's faithful spouse, 4:5.
5. There is deliverance from worldliness, 4:6-10.
 - (1) God gives increasing aid, 4:6. He does not leave us in our plight.
 - (2) Submission to God, as a prerequisite to deliverance, 4:7-10. The steps in submission: First, resistance to the devil, 4:7. Secondly, drawing near to God. There are two conditions to drawing near to God: The cleansing of our hands and the purifying of our hearts, 4:8. Thirdly, godly sorrow for worldliness, 4:9.
An encouragement to submission: God shall exalt us, 4:10.

6. Worldliness, as shown by uncharitable judging, 4:11, 12.

(Evil speaking is here barely mentioned; James treats it at length in 3:1-12.)

- (1) Uncharitable judging is the condemnation of the Christian religion; it is not the doing of it, 4:11.
- (2) Uncharitable judging is usurpation of an office of God, who is the only Law Giver and Judge, 4:12.
7. Worldliness, as shown by presumption upon the future, vv. 13-17.
 - (1) The things presumed:
Our living till a given time: today, tomorrow, or a year hence, 4:13; success—trade, and gain from it, 4:13.
 - (2) Condemnation of presumption upon the future, 4:14.
Its ground: Our ignorance of the future. Substantiation of our ignorance—life is transitory.
 - (3) Instead of presumption upon the future, our duty is dependence upon God's will, 4:15.
Reasons: God's will governs the length of our lives. His will governs what we do, 4:15.
 - (4) The sinfulness of presumption upon the future, 4:16, 17.
It consists in proud self-reliance, 4:16; it is aggravated by knowing to do good, and doing it not, 4:17.

(To be continued.)

A Survey of the Present Crisis

By Rev. David S. Kennedy, D. D., Editor of *The Presbyterian*
Synopsis of an Address at Eagles Mere Bible Conference

AT the beginning of a course of study of the fundamentals of our faith it seems wise to make a survey of the present world crisis.

The whole earth has suffered violence. Every continent has felt the shock. The ancient European civilizations seem tottering to a fall. Ten millions of their choicest young men are sleeping in soldiers' graves. Twenty millions more producers and breadwinners are disabled. All enterprise is weighted down with a debt of two hundred and fifty billions of dollars. All conditions of human life are appalling. Premier Lloyd George has said, "In central Europe there are blood-feuds which every one thought had been dead and buried. If this war is not the last the next war will leave Europe in ashes."

But these feuds are not confined to central Europe. The struggle of man against man covers the continent. Asia is no more at rest; Japan, China, Armenia, India give forth evidence of conflict, bloodshed, famine and pestilence.

America's Prosperity

What of our own America? We have a high material development; we are rich

in gold and silver and in all forms of substance. Science has wrought wonders in the control of nature. But this control has been used for dealing death to men. We now can use explosives, poisonous gases and disease germs that will propagate an epidemic over an entire city. We have liquids, a whiff of which or a few drops on the skin, are sure death. Our airships ascend vertically. They have power to remain stationary in the air. They can travel three hundred miles and drop bombs to annihilate a whole population. It is reported that our noiseless, smokeless gun can shoot five tons a distance of three hundred miles. Our hills and valleys are alive with cattle; our plains and prairies have brought us in record crops; our mines and wells are giving forth abundant minerals, oils and gas; our young men are skillful, active, keen; our older men are wise, expert and in every way efficient. Our people are intelligent and a general education has found its way into every nook and crook of our wide land. Our primacy is conceded among the nations.

The Wheels of Progress Stopped

In the face of all this distress in Europe

Moody Bible Institute Monthly

and Asia, and all this prosperity in America, the wheels of progress over the world have been stopped and the lines of order are incomplete. The leading men in Europe have tried every expedient known to civil government and they have been beaten back again and again, controlled and confounded. Many of them are broken in health and discouraged in heart.

The leaders in our own nation have also suffered. Some have been crippled and shattered in their whole nervous system. Some have been obliged to leave the ranks of public servants and seek recuperation in private life. The field of industry has been filled with conflict and strife and even bloodshed has appeared.

The power of government seems paralyzed and the problems before it seem insoluble. The commercial world seems to be tied in a knot so that it cannot move, and the circle of exchange seems to be thoroughly blocked. Thousands of men are out of work, and no one can give a good reason for this condition.

We remember the statement of Professor MacDougall, of Harvard, when he said, "History consists in the successive rise and decay of great civilizations," and we are constrained to ask, "Has the time come for the present civilization of the globe to take its plunge downward into the bottomless abyss, or, is there some way of escape by which we may avoid the fate of our predecessors?"

The Root of the Difficulty

The most thoughtful men of our times, as they seek the real analysis of the situation and endeavor to find the real cause of this terrible situation are united and constrained in the belief and conclusion that the real root is not political, not military, not commercial, not industrial, but a low moral and spiritual condition.

When we turn our eyes to this view of the situation we are confronted with great and portentous movements which roll forth like mighty waves of the ocean.

The first of these is the *wave of crime*. It is sweeping over all the nations and reaching special intensity in our own land. There is not one of the commands of the decalogue referring to the relations of man to man that is not being trampled ruthlessly underfoot.

The Sabbath which defends man's right to rest and protects his freedom for communion with God is being violated. Men of great intelligence, men even of high standing in the church deny the very obvious statements of this law of the Sabbath, and have reduced the day in practice from a holy day to a day of self-indulgence and common amusement and hard labor, with the result that the education of the people in religion and the

development in them of the moral sense and the conscience in righteousness is being greatly if not wholly destroyed.

The sanctity of the home is being denied and ruthlessly violated. The obligations of the marriage vow, civilly and morally, are being ignored, and the teachings sent forth from some of our colleges are to the effect that man has outgrown the institution of the family, and has evolved into a condition where human relations have come into the same laxity as exists among animals.

Human life has lost its sacredness. All the relations of men manifest violence. Parents kill their children; children kill their parents; husbands murder their wives; wives murder their husbands; blood is shed between employer and employee; fellow laborers grapple each other by the throat; race riots and other riots break the peace of commonwealths. Arbitrariness appears in the officers of government and defiance retorts among the people.

These things are served at the breakfast table; they are perused by the com-



Eagles Mere Park Auditorium, Where Conference Sessions Are Held.

muters to the city; they are read by young and old in the retired places of the farm and forest. They are given out so commonly and constantly that they have become a matter of course and we cease longer to be moved by them. One writer in speaking of this situation says we have not had the like of it since the fall of Rome, and another scholarly, well-balanced and thoroughly non-pessimistic writer in a public address before a large assembly of intelligent men, declared that the world has not seen the like since that dark night in which Christ came into the world.

A Wave of Anti-theism

Back of and causing this wave of crime there is a wave of anti-theism. We do not say "atheism." Atheism does not go in waves; it is more individual. It indicates the derationalized and demoralized condition of the individual. Theism is the doctrine or belief in an extramundane, personal God who created all things, sustains all things and governs all things and to whom we are all responsible. Not one of these elements can be omitted and theism be sustained.

A very prevalent teaching to-day does not deny the existence of a God; but it does question his personality and denies His omnipotence and His providence and government of the world.

The president of one of our leading seminaries declares that we do not know that there is a God; but if there be no God then there is no moral purpose in the universe and we are simply adrift, we know not whither and we know not how. "To avoid this awful condition we make a venture," he says; "we postulate that there is a God; this venture is our faith. Think of it! A postulate for a God and a venture for a faith! What is there to check man from crime and to keep him from confusion?"

A very congenial, cultured army officer reared by a most devout and godly Christian mother, a man attractive in every way, makes the solicitous inquiry, "Who knows there is a God?" A cultured Unitarian, well-read, of wide experience, and most acceptable social and personal gifts, makes the assertion that Unitarians no longer believe in a personal God.

Christian Scientists declare that God is principle and not person. The evolutionist regards Him simply as an impersonal potency; and the general fear of God and sense of accountability to Him seems to have well-nigh departed from among men. With this state of things it is not so difficult to account for the worldwide wave of crime intensified in our own nation.

Opposition to Christ

Back of this wave of anti-theism and causing it is the wave of Antichrist. We do not say "The Antichrist," for that seems to refer to a particular person, but we refer to the spirit of opposition to the acknowledgment of Christ as God, Lord and King.

In Germany this anti-Christian spirit went so far as to deny the historicity of Christ. But while this, through its very violence threatening to upset all history, was rebuked and rejected, yet it developed a spirit which tried to make Christ an ideal man and not God. It sought to take the crown of glory from His head, the crown which He had with His Father before the world was, and tried to place in its stead a crown of tawdry tinsel.

This form of Antichrist has permeated many theological seminaries. It has stealthily pressed its way into the colleges of our land. It has even intruded itself into some of our evangelical pulpits. Every shade of thought and every manipulation of language has been used in order to idealize Christ as man and to deny his eternal Godhead.

But if Christ be not God, then no man can know God, for no man hath seen

God unless Christ be God the revealer of the Father. If the claims of Christ are not true; if in seeing Christ we have not seen God; then the world can have no certain knowledge of God and no definite religion. Every man then makes his own God and orders his own religion.

Denying the Authority of the Bible

Back of this wave of Antichrist, and the cause of it, is the wave of anti-Scripture. It determined to destroy faith in the Bible as the infallible revelation from God and the only rule of faith

and practice. It places the seat of authority in man's religious consciousness, and so again every man becomes a law unto himself; the Bible becomes simply a fallible record of the experiences of certain men; it contains truth and error, right and wrong, evil and good; and it is for each man to decide for himself through his own consciousness which is which.

If the Bible be not an infallible revelation from God, then we have no positive knowledge of Christ. He may be God, He may be man; each man determines that for himself. And if he determines

his own idea and conception of God, then we are all adrift, we walk in darkness and must pass over the precipice and sink beneath the floods at the bottom.

With this fearful condition in the worldwide civilization of our time, affecting every department of human life and working itself into every line of human activity, and with this underlying cause of moral and spiritual confusion and deep darkness, it surely is high time that the evangelical church awoke to a definite, systematic presentation of the fundamental facts of faith and salvation.

The Leaven of Modernism

By Professor Newton Wray, Taylor University, Upland, Ind.

IT IS a strange principle of exegesis that makes a term in one place contradict what it means in all other places of the Bible. Even in the group of kingdom parables, where leaven is supposed by some to stand for the gospel, the law of harmony precludes any other meaning than that of corruption. The first two parables teach a mixed condition in which evil holds its own with good until the end of the age, when each, by a process of separation, receives its appropriate treatment. As Trench says, on the parable of the tares: "We learn that evil is not, as so many dream, gradually to wane and disappear before good, but is ever to develop itself more fully, even as on the other side good is to unfold itself more and more mightily also. Thus it will go on until at last they stand face to face, each in its highest manifestation in the persons of Christ and Antichrist. . . . Both are to grow, evil and good, till they come to a head, till they are ripe, one for destruction and the other for full salvation.

Antichrist is the product of an apostasy in the present age. The apostle taught that "the mystery of iniquity" (most fitting expression for leaven!) was working in his day, and that it would continue to work until the restraining force which held back its consummation should be taken away, and then the Man of Sin should be revealed. The continuity of evil working from the days of the apostles and heading up at last into Antichrist, prevents a millennium of righteousness and peace before the second coming of Christ. The development of evil makes impossible the coming of the kingdom by church agency in the present dispensation.

Such is the central point of teaching in this group of parables. If the Parable of the Mustard Seed stands for *outward growth* of the organized form of Christianity, in which birds of the air (type of wicked spirits or forces, as the parable of the sower suggests) find lodgment, that of leaven must represent *inward corruption* produced by the leaven of false doctrine placed by the church

(woman) in her gospel meal. Note that the leaven was hidden in the meal; therefore the meal is not the world, as postmillennialism supposes, since the gospel is not hidden in the world; if it were, nobody would be saved (2 Cor. 4:2-4). Neither is the gospel mixed with the world, as leaven is mixed with meal; its power depends upon separation from the world, from everything that goes to make up the world as opposed to the religion of Christ.

In all the types and teaching of the Old Testament leaven is a symbol of sin or corruption. In the New Testament there is no exception to this principle unless it be in the parable cited, which, we have seen, is inadmissible. We have in Galatians a decisive illustration of the principle emphasized. Paul had given them the pure meal of Christian doctrine. The leaven of Judaism was deposited by Christian Jews who insisted upon Mosaism as well as the gospel, and Paul hastens to warn his converts that the meal would be ruined if the leaven were allowed to work.

Confirmation of History

Church history has confirmed this view in a most startling manner. We know how the leaven of false teaching worked until the visible church became an organized system of error and superstition in which a monstrous hierarchy tyrannized over the consciences of men. A new era began, not by the method supposed by postmillennial exegetes, but by separation from that system of error, and by preaching again the simple truths of Christianity. The leaven had done its work there, and Protestantism began its probation.

And now what do we see? The woman has again found her leaven in modernism which is corrupting the very centers of faith, by rationalizing her schools and seminaries and perverting her ministry to rely upon the beggarly devices of human wisdom instead of trusting the supernatural means of grace. Men sitting in theological chairs and standing in the pulpits of evangelical churches attribute ignorance to the Son of God

and deny His word concerning His return.

Since the critical assault on the integrity of the Old Testament contradicted the affirmations of Jesus Christ, it became necessary to deny His competence to speak on such subjects. He was influenced by the opinions of His age, or merely spoke in the language of His time! He got His views of the future (such is the essence of this bold infidelity now masquerading in the name of Christianity) from Jewish apocalyptic beliefs and therefore taught something out of harmony with the spiritual nature of His kingdom!

Such men do not hesitate to set up their judgment as to what constitutes Christianity and the kingdom of Heaven against the positive teaching of the Founder of Christianity who is to sit on the throne of His glory and consummate that kingdom.

Teachings of Dr. Bland and Dr. Rall

An example of this awful blindness is the assertion of Dr. S. G. Bland, formerly of Winnipeg where, as a Wesleyan professor, he is said to have undermined faith in God's Word. Speaking before the Methodist Conference at Toronto he declared: "Were Christ to return in the flesh to this earth, it would wreck Christianity."

Undoubtedly the kind of Christianity he represents will go into the scrap-heap. But the New Testament kind, with its strong emphasis on the personal, visible, premillennial return of its divine Author, will be vindicated. When, therefore, this destructive critic says, "The time has come to let the old Jewish conception drop out," he dishonors Christ and the apostles who confirmed that conception of the Jewish Scriptures and added details, on their own or rather, His authority.

There is one very noticeable thing in the effort of certain writers to disprove the doctrine of premillennialism. They impeach the veracity and authority of Christ and deny the inspiration of His apostles. This unenviable habit they have borrowed from the higher critics

whose irreverence in the treatment of the Bible is well-known. For instance Dr. Rall, in *Modern Premillennialism and the Christian Hope*, says that "as we read the Gospels, there is nothing to suggest that Jesus held other than the current ideas of his age in regard to matters of history, science, and the like."

Whereon I remark that whenever He endorsed a current idea of His time, as for example, in His argument with the Jews concerning the writings of Moses, that idea was unqualifiedly true. For "God having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds."

Jesus Christ is the mouthpiece of His Father. And when He asserts that Moses wrote of Him, it was God Himself affirming the Mosaic authorship of the writings which the critics ignorantly postulate as the product of unknown pens centuries after the time of Moses. If the humanity of Jesus makes unreliable His *positive declarations*, He is not and cannot be an infallible teacher, any more than any other good man can be, and the statement that God has spoken through Him as the final, authoritative teacher of the race, is false.

What sort of thinking is it that leads a man to say, as Dr. Rall does, "It is the spirit of Jesus even more than his speech that gives us light"? Can these be separated? Is it more than empty talk for Him to say, "Heaven and earth shall pass away, but my word shall not pass away?"

According to the critics His word in regard to the writings of Moses has passed away, has been superseded by the superior knowledge of Wellhausen, Driver, etc. In His expostulation with His countrymen, He said, "Do not think I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

Now the personal existence of the man Moses is as much at stake as the writings which bear his name. If he ever lived, the writings were by him; for this is the very point of the argument. The Master's rebuke turned not upon certain writings merely, but upon the authorship of those writings, and we may as well deny that Moses lived as to deny that he wrote the things attributed to him. Otherwise we have here the statement of an ignorant man, who argues to no purpose in an effort to convict men as ignorant as himself. Such is the logic of higher criticism; aye, it is blasphemy of the Son of Man!

To Whom Shall We Go?

What can the *spirit* of the Great Teacher do for us, if His *words* cannot be relied upon? The well-meaning utterance of ignorance conveys no light to

the understanding. We do not want for a guide one who fails us where we are ignorant. It is our confidence in the oracular character of His speech that makes us trust Him in the deepest concerns of our existence. "The words that I speak unto you," He said, "they are spirit and they are life." When He speaks in positive terms, He speaks "with authority and not as the scribes." And that men should say He was mistaken in His eschatology, or in His testimony concerning the Scriptures, and yet profess faith in Him, is the most astounding circumstance in the history of religion.

But it is not the Master who is mistaken, but those who are thrown off their feet by the pretentious showing of so-called scholarship.

When Dr. Rall says, "We need not wonder that in the matter of time and even in that of manner, the outworking of events did not fulfill what was apparently the expectation of Jesus," he evinces a shallow apprehension of the teaching of Jesus. There was a real, not *apparent* expectation of Jesus, but Dr. Rall has not discovered it. He spoke of the future with a tone of certainty; hence our hope. He declared, "This generation shall not pass away till all these things be fulfilled"; not meaning the life-time of His contemporaries, but the duration of the Jewish race or people, as the primary idea of the Greek word, and the reference in Jeremiah 31:36, 37 and Romans 11:24-27, prove.

The preservation of this people is the standing miracle of the ages. When Frederick the Great, sceptic and disciple of Voltaire, asked his prime minister, a devout man, for proof, in a word, of the truth of the Bible, the latter answered: "The Jew, your majesty!" David Baron, converted Jew, said of that portion of Jeremiah from which the above citation is made: "You need not speculate about Israel's history; it is written down in a book." And he laid his hand reverently on those pages.

Now Jesus, with his knowledge of this same passage and other Scriptures bearing on the dispensational purposes of God, stated in effect that though Israel would go down through the centuries bearing the curse of rejecting Him, they should yet as a people survive their terrible tribulation and witness the fulfilment of His eschatological predictions. The statement was identical with the utterance, "Behold your house is left unto you desolate. Verily I say unto you, ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord." Israel, as a corporate body, though their national house should long remain desolate, would live to see Him coming in glory and power and hail Him as their Deliverer. The divine covenant mentioned by Jeremiah and Paul should not fail.

Shall We Impeach Christ's Word?

Our Lord left the work of amplifying

His teaching to His apostles, assuring them they would be kept from error by the guidance of the Holy Spirit. "He will guide you into all truth." To disparage their teaching concerning His return and accompanying events is, therefore, an impeachment of His word and a denial of apostolic inspiration. Yet this is done by men who claim to be His representatives, and who write books to establish opinions they are compelled to admit do not harmonize with plain statements of the New Testament.

As an instance of such disparagement, let the following from Dr. Eckman's book, *When Christ Comes Again*, suffice, "The conditions which the apostles saw around them, together with their expectation that Christ would very soon return, colored their language whenever they spoke of the age in which they were living, and must always be taken into account in attempting to explain what they meant when they described the trend of the future as it appeared to them."

Nothing of the kind must be taken into account, for it is vain speculation instead of the authoritative teaching of Scripture. According to the view quoted, the apostles were left to their own susceptibilities and impressions instead of to the infallible guidance of the promised Spirit. Yet Paul, in the very epistles from whose limitations the critics claim he later got away, declared he wrote "by the word of the Lord;" and John, in the Apocalypse, a book whose *revelations* are resolved into a fog of unchristian fancy, asserts, "These things saith the Amen, the faithful and true witness, the beginning of the creation of God," and, "He that hath an ear let him hear what the Spirit saith unto the churches."

Is it not plain that such theorizing makes void the word of Christ? What a sham it is to claim to be His ministers while thus calmly setting aside His word! Well might He say again, "Why call ye me Lord, Lord, and do not the things I say?"

How False Teachers Stultify Themselves

Obsessed with the theories of higher criticism and postmillennialism, men who explain away Scripture instead of allowing it to speak for itself, do not seem to realize they are stultifying themselves to claim that the New Testament is reliable in anything. If the words of Christ concerning the Scriptures which testify of Him cannot be credited, and if He taught error respecting His second coming, then nothing that He or His inspired apostles said can furnish any ground for faith; all is mist and darkness to perplexed and anxious souls.

To such a logical end do men come who credit the opinions of higher critics rather than the declarations of Him who "spake as never man spake," who taught, "not as the scribes, but as one having authority." And we think it a just observation that those who believe "upon no better authority than the

higher critics' Bible are credulous and superstitious."

As yet no effectual resistance is offered to the progress of this apostasy. The church, intent on her plan of world conquest, is not "looking for and hasting unto the coming of the day of God," but busying herself with social problems while error has a free hand. "Sociology takes the place of eschatology." The church having lost the true perspective, magnifies the form of godliness and does not know she may become like the house whose master is no longer within. It is not possible to dispute the authority of

Christ by substituting the theories of men for His word and yet keep Him in the house. He will be outside, knocking for entrance, not to save, as some think, a church organization, but to come into any individual who hears His voice and opens the door for His visitation.

And while the process of deterioration may not be final and complete until after the faithful are translated and the lawless one is revealed, yet it will reach such a stage that no words so forcibly indicate the situation as the question of Jesus, at the close of one of His eschato-

logical discourses: "Nevertheless, when the Son of Man cometh shall he find faith on the earth?"

The solicitude and pathos of this question reveal our duty while they point to our hope. Our duty is to keep "the faith which was once for all delivered unto the saints" our hope, "the appearing of the glory of our great God and Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity and purify unto himself a people for his own possession, zealous of good works."

The Shorter Bible (Old Testament)

By Rev. Grant Stroh

A Book Review

THE New Testament *Shorter Bible* is now followed by the Old Testament, translated and arranged by Professor Charles Foster Kent, whose destructive attitude towards the Old Testament has been known for some time. Two other modernistic professors are in collaboration with Professor Kent, presumably in the linguistic work; but why the senior secretary of the publication department of the international committee of the Young Men's Christian Association and the religious work secretary of the national board of Young Women's Christian Association should be included in this collaboration (see title page) we do not know unless it be for propaganda and commercial reasons.

Five Main Divisions

The *Shorter Bible* divides the Old Testament into five main divisions and in the following order: Stories and Histories, Laws, The Prophets, The Lyrics, The Teachings of the Wise.

These are suggestive of the Bible with which many of us are familiar, but the arrangement of material and the phraseology strike us as new; and when we examine the contents in detail under each of these main divisions, we are quite amazed at the newness; it is so shiny that at first it quite dazzles us. As we continue the examination we wonder at the audacity and irreverence of the newness, and indignantly exclaim, "This is not a *shorter Bible*, but a *new Bible*!"

The Misleading Section of the Laws

Our familiarity with the laws of Moses in Exodus, Leviticus, Numbers and Deuteronomy receives a shock when we discover, according to the *Shorter Bible* that all the laws of importance are contained in portions of three chapters of Exodus and Leviticus each, and forty-six verses of Deuteronomy. That is, the Mosaic code is nearly "scrapped" except the portions included in the history, and even these are greatly deleted in order to make them shorter. It is only fair to say, however, that although the Ten Commandments are not in-

cluded under the section of Laws, they do occur in the historical section under the sub-head, "The Solemn Compact Between the Hebrews and Their God." For this let us be thankful. We certainly should miss the Ten Commandments.

Other Deuterons Beside Isaiah

Of course we should expect the selections from Isaiah to fall into at least two parts, according to the higher critical school represented by Professor Kent, and we are not disappointed, for six other prophets are placed between the first and second parts of Isaiah. But in regard to the breaking up of other books into two parts, we were not prepared. According to this new Bible, Exodus, Deuteronomy and Daniel are also deuterons and must be considered in two parts.

Sub-heads and Sections

The five main divisions of the *Shorter Bible* (O. T.) are subdivided and these subdivisions again divided into sections, of which there are three hundred and eighty-four. This is a great convenience and also gives the author further opportunity to display his originality. The scheme itself is not new, for in the Authorized Version the contents of each chapter are noted at the beginning of the chapter; and in *The Scofield Reference Bible* topics suggestive of the contents are distributed throughout the text. The difference is that in *The Shorter Bible* the titles are so often rhetorical and arbitrary rather than accurate, and cover material that is often selected from different chapters.

Misleading and Inaccurate Themes

For example, section 44 is entitled "The Beginning of Law and Judicial Organization." This is high-sounding but inaccurate and misleading. The passages referred to are Exodus 18:1, 5, 7-9, 12-27, which simply contain the advice of Jethro to Moses in regard to lightening his burdens. In the sense that this advice is the beginning of law, the title is wholly misleading.

Section 46 is entitled, "The Selection of Religious Leaders." The references

are Numbers 6:22-25 and 11:16, 17, 24-29. The first reference is the giving to Moses the Aaronic, or priestly, blessing that they were to use (the last part for some unknown reason being omitted), and the second reference (chap. 11) is the appointment of seventy elders and the coming of the Spirit upon them. Just why the appointment of these elders should be prefaced by this Old Testament benediction, which occurs five chapters earlier, can be explained only by the makers of *The Shorter Bible*. They are utterly disassociated in the old Bible.

The famous prediction of the "Birth and Reign of the Prince of Peace" (Isa. 9:1-7) is robbed of its glory by the theme, "The Vision of a God-sent Ruler." Illustrations of these inaccurate and misleading sub-titles might be greatly multiplied.

Genesis, for example, is merely a book of "Narratives." The first eleven chapters are "The Primitive Narratives," the first of which is the "Poem of Creation," and the last "The Traditional Origin of Nations and Languages."

The great book of Numbers is entitled "The Quest for a Home." Deuteronomy is entitled "The Foundations of a Stable National Life," which is full of promise but quite disappointing when we discover only two subtitles, namely, "The Meaning of Israel's Experiences" and "Moses' Final Charge to His People." Are these the only two stories in "The Foundations of a Stable National Life"? They appear rather weak.

A Garbled Passage

Liberty to eliminate might be conceded to those who desire a shorter Bible but surely they who love the old Bible, written by men who were moved by the Spirit of God, will seriously object to having the contents distorted. For example, take section 41, entitled "Song of Thanksgiving." The references are Exodus 15:20, 21, and 1-11b.

We have no particular objection to ending the song at verse 11b, although

it is so incomplete at that point, and we should have liked the majestic remainder of verse 11, but why does the author of *The Shorter Bible* introduce the song of Moses with verses 20 and 21? Why should the later song of Miriam and the women be made to precede the song of Moses and the people? Why transpose them and mold them into one? What is the object and where the gain? The disregard of the present arrangement of material is characteristic of *The Shorter Bible*.

Important Omissions from Exodus

Is a shorter Bible desirable at the expense of precious portions of God's Word? From the book of Exodus are omitted such portions as Moses' two absences of forty days each in Mount Sinai with God, the rebellion of the people and the worship of the golden calf, Moses' marvelous prayer of intercession for a sinning people, the revelation of God's glory to Moses, the renewing of the broken covenant, and the descent of Jehovah in glory upon the completion of the tabernacle. Is it worth while to eliminate such passages as these in the interest of a shorter Bible?

Only a minute comparison of the text of *The Shorter Bible* with the text of Bible itself will reveal the seriousness of some of its omissions. Often they are the most vital verses. For example, in Exodus verses are selected from chapters two, three and four under the title "His Call to Public Service," referring to Moses and his divine commission to go down into Egypt to deliver the chosen nation. Why should the exceedingly important verses from four to eight be omitted which contain God's own explanation for appearing to Moses in the burning bush?

Leviticus

That the Book of Leviticus should receive scant treatment from those who reject the blood-atonement need not surprise us. One page and a third is sufficient space for these modernists to devote to the great book of Leviticus. Two topics are given as the most valuable, presumably, that the book contains. The first is, "Upright Dealing in All Business Relations" (Lev. 19:35, 36a; 6:2-5, six and a half verses; note also the transposed chapters). The other topic is "Man's Duties to his Neighbor," which are based upon a few selected verses from the 19th chapter. Such is the manner in which Leviticus is minimized, which is the principal book in the Old Testament to teach the way of holiness and the walk of a holy people.

Then, too, the position of Leviticus (what little is left of it) is a hint of the author's conception of its origin; for it is generally believed by the modern school, to which Professor Kent belongs, that the laws of Leviticus were not really revealed to Moses upon Mount Sinai, but were the products of the period following the captivity. Hence in *The Shorter Bible* the selections from Leviticus, together with some from

Exodus and Deuteronomy, are placed after Ezra and Nehemiah.

Deuteronomy

The critics have never liked the book of Deuteronomy; neither has Satan. It has caused both much trouble. Out of the thirty-four chapters selections are made from only eleven. Having omitted from Leviticus the divine forecast of Israel's future in chapter twenty-six, it would only have been fair to have made selections from that enlarged forecast in Deuteronomy, chapters twenty-eight and thirty. But the sponsors for *The Shorter Bible* are opposed to predictive prophecy in any form.

We cannot refrain from calling attention to the misleading paragraph Number 56. "Moses' Final Charge to His People," given as included in chapter 31:1-8 and chapter 34:1-10. The verses in chapter 34 have nothing whatever to do with Moses' final charge to his people, but are an account of the death of Moses. Neither do we find Moses' final charge in 31:1-8, but in 32:45-47.

Some exceedingly important omissions are made between Deuteronomy 31:8 and 34:1. "The Song of Moses" is there, that masterpiece which God taught him, and also "The Blessing of Moses," which is unsurpassed in majesty and beauty and comfort. But the most significant omission occurring in this section is the statement that "Moses wrote this law," then gave it to the priests and charged them what to do with it (31:9-13).

The Mosaic authorship is one of the things which *The Shorter Bible* people would like to have us forget. This authorship is re-emphasized in 31:24: "And it came to pass, when Moses had made an end of the writing of the words of this law in a book, until they were finished." The command to the Levites was to "take this book of the law, and put it by the side of the ark of the covenant of Jehovah your God, that it may be there for a witness against thee." If the higher critics really believed these statements they would not ascribe the composition of the Law to the days of Ezra.

The Prophets

The prophets are jumbled. Possibly this is most apparent in respect to Isaiah, due to the breaking up of Isaiah into two distinct parts. For example, in the famous ninth chapter verses 9-21 are placed in the first part (p. 361), and verses 2-7 in the second part (p. 413). Chapters 11, 13 and 19 (what is given of them) are placed in the second part. It is all a confusion. Nor can we wonder, for the great messages of the prophets have completely baffled the higher critics. They do not fit their theories.

The fondness of Professor Kent for compressing all of the Bible material (such as he uses) into topics of his own choosing has necessitated utter disregard of the present arrangement, and this accounts for much of dissimilarity of the material in the prophets, and elsewhere, when compared with the Bible material.

We are not surprised that the apocalyptic portions of Daniel should be slighted, although they are the most important in the book, for our enemies, the critics, are not fond of Daniel. Averse to predictive prophecy in any form *The Shorter Bible* affords a splendid opportunity for omitting it.

Relative Values

How does the material of the different main divisions of *The Shorter Bible* compare with those of the unshortened Bible? We shall confine our comparison to "The Prophets" and "The Teachings of the Wise." This is what we find: The sixteen prophetic books of the Bible occupy one hundred and thirteen pages in the new Bible, while only three books, Proverbs, Ecclesiastes and Job, occupy eighty-one pages. When we recall that much of the prophets is a "Thus saith the Lord," we see how far more important to the author of *The Shorter Bible*, and his collaborators, are the wise sayings of men than the words of God.

Deleted Verses

The Shorter Bible has a fondness for only portions of verses as well as an aversion for certain large sections. The *a* and *b* and even *c* parts of verses are of frequent occurrence in the contents. This is lawful, but in view of the elimination of chapters and even larger sections, it would appear unnecessary. The practice, moreover, is too suggestive of the *Polychrome Bible* of which the destructive critics are so fond.

Transposed and Rearranged Material

A shorter Bible naturally would suggest the elimination of much material, such as passages that are somewhat parallel or those in which there might not be a present-day or general interest. We were unprepared, however, for the disregard for the old arrangement of material as to books, and especially the arbitrary transposition of material within the book under the process of condensation and topicalization.

Absence of Bible References

The context itself contains not a single Bible reference. In the eyes of the promoters of *The Shorter Bible* this may have its advantage. It certainly serves to cover up their tracks, if such was the purpose. A person unfamiliar with the old Bible would not suspect that the short section he was reading might be composed of verses from fifteen different chapters and not even chosen in their chapter order.

A New Translation

The Shorter Bible is a misnomer. It is so different from the old that we might well call it *The New Bible* which has been asked for. To begin with, it is a new translation. As to its necessity, accuracy, or value, we leave others to determine.

A new translation affords opportunity for changed emphasis and shades of meaning. How would the reader like the familiar passage of Isaiah 9:6, the

latter part, changed into "And this shall be his name:

Wonderful Counsellor,
Godlike Hero,
Father forever,
Prince of Peace?"

Michah 4:2 is translated thus:

"And thou, Beth Ephrathah,
The smallest of Judah's clans,
From you shall come forth for me,
One who shall rule over Israel;
And his origin is from of old,
From ages long past."

Then follows verse 4. Why is important verse 3 omitted? And why is the passage introduced by four verses from chapter 3 and all unified under the heading "Universal Peace Based on Justice"?

A Reconstructed Bible

The present order of the books of the Bible is not inspired; neither is the division into chapters and verses. Therefore we shall not criticise the new order of books in *The Shorter Bible*. But the placing of a part of a book here and another part there, and the arranging of material into groups to suit the will or whim of the authors of *The Shorter Bible*, are matters of serious moment. When this is attempted the result is not merely a shorter Bible, but the old Bible reconstructed. Especially condemnatory is this bit of high-handedness since no trace is left to indicate in the text where the pieces of material have been taken from. The result is a made-over Bible and simply to call it a shorter Bible is a misnomer.

A Distorted Bible

The feeling grows upon the present reviewer of *The Shorter Bible*, on account of the new translation, the re-arranged materials, and the character of the omissions, that the product has grown out of a dissatisfaction with some of the teachings of the old Bible rather than from the simple desire to shorten it. The heart of the Old Testament is found in its ceremonial laws and sacrifices, since these prefigure and proclaim the Lamb of God that taketh away the sin of the world. Any condensation for the sake of brevity that eliminates or even minimizes the blood-atonement as God's provision for the sinner is merely a caricature of the Bible. We regret to think that some may prefer the distortion.

The Stand of the American Tract Society

Although the following appeared in the *Sunday School Times* several weeks ago, we reproduce it for its own value, and also because of its fitness in our present issue which is so largely a protest against the false religious teachings of these days and the worldly and wicked living that grows out of it.—Editors.

"TO WHOM IT MAY CONCERN:

"The American Tract Society, whose central office is located at No. 101 Park Avenue, New York, hereby gives notice that its attention has been called to the fact that the explanatory notes on the International Sunday-school lessons in the Spanish language which have been prepared and furnished by the editors of, and published for, the Committee on Christian literature of the Committee on Co-operation for Latin America, contain teachings contrary to the accepted standards of evangelical Christian belief; that as the American Tract Society has always stood for those views of the Bible and its teachings held by truly evangelical Christians and holds in reprobation such teachings as it has been unknowingly and innocently publishing in the notes mentioned above, it hereby announces that it has ceased the publication and distribution of said notes; that it confesses it has been grievously misled and deceived in this matter; that it denounces the aforesaid teachings and will hereafter more carefully and fully scrutinize all manuscripts in foreign languages that may be presented for publication, and so avoid other experiences of a like nature.

"In conclusion the American Tract Society earnestly declares that it does not believe that any of the members of the Committee on Christian Literature for Latin America can have had any more knowledge of the teachings herein referred to than had the American Tract Society whose officers accepted and published the notes as prepared and furnished by the editors of the Committee on Christian Literature of the Committee on Co-operation for Latin America in

full confidence that the editors of such committee neither could nor would furnish any other than truly evangelical teachings.

"The American Tract Society now appeals to all Christians who still hold to the old faith and the old Book, and who may consider it a Christian privilege and obligation to co-operate with the Society in its work of maintaining that faith and honoring that Book, in its many publications, to stand by the work of the Society.

"If sufficient encouragement and means

shall be forthcoming the Society will, at an early date, plan to secure the writing and publication of an annual volume upon the International Sunday-school Lessons in the Spanish language that may be implicitly relied upon as setting forth only such views and teachings as may fully accord with the evangelical standards of belief.

THE AMERICAN TRACT SOCIETY:
By William Phillips Hall, President,
and the Rev. David James Burrell,
D. D., Vice-President and Chairman
of the Publication Committee."

"THEN HAD THY PEACE BEEN AS A RIVER"

By Rev. W. Lomax Childress, Cumberland, Md.

The river of thy righteousness, the river of thy peace,
The river of thy grace, O God, shall never, never cease;
Forever through the soul it flows, its sparkling waters clear,
And where that fountain feeds the heart the Spirit's fruits appear.

The nodding palms of faith are there, the rose of rapture blooms,
And greening fields of paradise are found for winter's glooms;
The hills of hope are verdure clad, the valley glows with flowers,
And heavenly harmonies are heard through all the golden hours.

No desert drought shall check its course, for so the Spirit wills;
Its source is in the fastnesses of God's eternal hills;
Though all the waterbrooks of time must one day fail and cease,
It runs forever glorified, the river of thy peace.

And where that river touches time, in every serving heart
Its wavelets leave a priceless gift, that never may depart;
The winding course the soul may go upon the sea or sod,
It matters not, that river runs unto the throne of God.

O heart of mine, be grateful then, for where the river sings
Are sunny skies and blooming dells, and gracious, lifting wings;
And high upon its holy banks beyond the pain and loss,
Is lifted up the light that leads, the glory of the Cross.

Were the Millerites Slandered?

By Rev. J. H. Ralston, D. D.

IT HAS been a popular belief that the followers of William Miller, an Adventist who wrote a book entitled *Evidence from Scripture and History of the Second Coming of Christ about the Year 1843*, and published in 1842, acted in a way that indicated they gave up all interest in earthly affairs, and were peculiarly garbed for the event of the second coming. In a recent number of the *Sunday School Times* these people were spoken of as "the Millerites on a mountain top waiting for the Lord's coming. They were garbed in white ascension robes, when they should have been down in the valley in blue overalls and gingham aprons." This statement brought many protests from the Adventists, and the *Sunday School Times* gladly published one of them, together with a quotation from a historical work dealing with the matter as follows:

This mountain-top experience and this ascension robe story is an old, ridiculous yarn invented by some newspaper reporter many years ago.

The story has been denied again and again from our pulpits, in our papers, and also in the secular press. For many years a sum of money was on deposit in Boston for any one who could give any proof that the Millerites ever made any ascension robes or ever wore such, or that they climbed mountains to meet the Lord.

The publications of the Millerites will also prove that they were not idle in those days, but did all that they could to warn the world of coming judgment and to get people ready for the coming of the Lord, just as the *Sunday School Times* is doing today.

The preparation urged upon the rank and file of those looking for the coming of the Lord was a preparation of heart and life by a confession of Christ, a forsaking of their sins and living a godly life; and the only robes they were exhorted to put on were the robes of righteousness obtained by faith in Jesus Christ—garments made white in the blood of the Lamb. Nothing of an outward appearance was ever thought of or mentioned.

The writer of this article has a copy of the book referred to, and having read large portions of it, is glad to state that his conception of William Miller, after whom certain Adventists are named, has been changed; for he believes Mr. Miller to have been most reverent, bowing to the authority of the Holy Scriptures absolutely, and exhibiting many evidences of a most intelligent study of Bible prophecy. Mr. Miller manifested in every sermon the deepest solicitude for the spiritual well-being of the people to whom he spoke, both saints and sinners.

In the introduction to this volume of addresses, Mr. Miller says, "If I have erred in my exposition of the prophecies,

the time, being so near at hand, will soon expose my folly." In this he spoke very truly, for 1843 came and went, and the Lord did not come as he predicted.

Looking somewhat carefully at his teachings as presented in these sermons, Mr. Miller's error was not so much a false interpretation of the Scriptures themselves, as a false interpretation of the events of history, using dates of Daniel quite freely, and endeavoring to establish a *terminus a quo*. He made many glaring mistakes, and consequently his calculations were wrong. His error here was precisely the error in kind with that of some extreme premillennarians of our day. The dates in Daniel, and a few elsewhere, are taken as a measuring line, a point in the past is taken, and one end of this line is fastened at that point and the line is stretched its entire length, and there a stake is put down which indicates the date of Christ's second coming. It seems strange that sane men cannot accept Christ's earnest words that we are not to know the day or the hour when the Son of Man cometh. It is but a small percentage of premillennarians in these days, however, who disregard this injunction, we are very glad to say.

It is fair to say further, that the mistake of Mr. Miller was quite the same in kind also with the mistake of many postmillennarians of our day. He glimpsed certain historical events, some of them quite remote and some quite recent, and made his prediction. Postmillennarians about seven years ago looked around themselves, saw the condition of the great nations of the world, and took a glance at past ages of barbarism and primitive life, and made the positive prediction that the realization of the fatherhood of God and the brotherhood of man was just at hand. This picture was most roseate and exhilarating, but in less than a year it was spoiled, and the prediction was shown to be without foundation.

Foolish as were the predictions of Mr. Miller as to the date of 1843, let us thank God for him and multitudes of his followers for their godly lives, and the spirit of sacrifice that they have shown, through decades, for religious convictions.

A NEW AND SIGNIFICANT CONFERENCE

A Bible and Missionary Conference was held at Stony Brook, Long Island, July 25-31. Dr. George H. Dowkontt of New York presided, Dr. Ford C. Ottman conducted a daily Bible study hour, and missionary addresses were given by Rev. H. W. Frost of the China Inland Mission, Rev. Charles E. Hurlburt of the African Inland Mission,

Rev. A. J. Bowen of the South Africa General Mission, Miss Brandon of the Heart of Africa Mission, Rev. John Hay of the Inland South America Missionary Union, Mr. E. L. Goonakara of the India Christian Mission, Dr. Robert H. Glover of the Moody Bible Institute, and others.

It is doubtful if a more telling array of vital missionary fact, argument and appeal was ever listened to in any missionary gathering than these men (nearly all of them experienced leaders in pioneer missionary undertakings) presented. Under the manifest power of the Holy Spirit their messages wrought deep conviction and stirring of heart.

But perhaps the greatest value of the conference consisted in the contribution it made toward a closer fellowship and a stronger co-operation among the various undenominational missionary agencies. For some time it has been felt that those societies which stand together on the fundamental doctrines of the Word, as well as on the faith principle of support and aggressive evangelistic policy of work, should be drawn closer together in prayerful counsel concerning the many interests and problems of their great common task. Particularly is it felt that in view of the vast areas of the missionary world still wholly unevangelized, the time has come to face seriously and unitedly the unfinished missionary task as a whole, and by persistent prayer and every practical means to seek for the speedy completion of the work of gospel witnessing to the whole world.

It is hoped that this first united conference of faith missionary societies will be repeated annually, and we believe that many of our readers will add their earnest prayers that in some way, whether through old agencies or new, every "region beyond" will very soon be penetrated, the gospel preached in all the world, and the people for His name called out in preparation for His coming.

D. L. MOODY'S SON A COLLEGE PRESIDENT

Rev. Paul Dwight Moody, the younger son of Dwight L. Moody, late associate pastor of the Madison Avenue Presbyterian Church, New York City, began his duties as president of Middlebury College, October 1. Mr. Moody was a chaplain with the A. E. F. in France for twenty months before taking up his pastoral work in New York. Before that for five years he was pastor of the South Congregational Church at St. Johnsbury, Vt. He also spent a year in the publishing business with his uncle, Mr. Fleming H. Revell.

Save With Fear—Pulling them Out of the Fire

An Earnest Correspondence on Christian Science between Mr. C. E. Putnam and a Lady in Florida

I Mr. Putnam's Replies to the Lady

MY DEAR Madam:—
Your postal of January 15 is received.

You ask me to "kindly read Acts 5:38, 39 just before going to the church" the next time I plan to give a lecture on Christian Science.

It is quite common for those ensnared in Christian Science to say to me, after the advice of Gamaliel in that passage, "Let us alone." But if you will read Luke 4:33-36, and Mark 1:23-27, you will realize who is the real author of that cry.

Furthermore, if you will examine Acts 5:38, 39, you will discover that this advice to "let them alone" was not God's command, but the advice of one whose teaching, we learn from Acts 22:3, led Paul astray. It was Jesus who showed Paul his error on the road to Damascus, the human Jesus of Nazareth, who, Mrs. Eddy says, disappeared and ended at the ascension.

Instead of listening to Gamaliel's advice which led Paul astray, or to the unclean spirit's cry to "let us alone," should we not rather heed God as He speaks and directs us in 1 John 4:1-3? God tells us there to try, or test, every teacher, and says that "every spirit that confesseth not that Jesus Christ is come in the flesh is not of God," but is that spirit of Antichrist. Now in *Science and Health*, page 482, lines 21, 22, Mrs. Eddy says, "Christ the Messiah, the divine idea of God outside the flesh." Notice *outside the flesh*.

Again, on page 229 of the 1894 edition, she says, "Christ was incorporeal, whereas Jesus was a corporeal or bodily existence." If Christ was incorporeal He could not have had a body of flesh. Both these statements clearly deny that Christ "is come in the flesh," therefore such a spirit or teacher is Antichrist.

Notice furthermore that Mrs. Eddy says, "Christ was incorporeal, whereas Jesus was a corporeal or bodily existence," making in Jesus and Christ a difference. But God says, "Who is a liar but he that denieth that Jesus is the Christ" (1 John 2:22). If Jesus is the Christ, could Christ be without a body?

This language is plain if you would really know the truth and receive it.

In Revelation 2:2 God commends the Ephesian church for exposing lying teachers by saying, "Thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars."

Surely God desires us to find out and expose all false and lying teachers. See also 2 Corinthians 11:3, 13-15.

Should I listen to God, or to you, and the cry of unclean spirits?

I must listen to God, and in love I

warn you as one that must spend eternity in bliss or woe, to listen to God rather than Mrs. Eddy, who denies the deity of Jesus, and the power of His shed blood to cleanse us from all sin.

I do not ridicule, or use sarcasm or abuse, but I labor to do as God directs in 2 Timothy 2:24-26.

I do not ask you to pattern after me, but for the eternal welfare of lost souls, as well as your own, to listen to the God who is our Creator, and knows our need of salvation.

May God give you "repentance to the acknowledging of the truth," that you may recover yourself out of this most subtle snare of Satan of which God has so often warned us. Not Mrs. Eddy's "Principle-god" of which she says on page 512, 13, "God is ignorant of both this mortal mentality, so-called, and its claim," but the God who did create, and does know us, and still loves us, and wants us to return to the Father as did the prodigal.

Yours for a true and real salvation,
C. E. Putnam.

II The Lady Replies to Mr. Putnam

Dear Sir:—
I have noted the contents of your letter and looked up the references. I also attended one of your lectures at the * * * church. You have made some arguments against Christian Science that I, with my somewhat limited understanding, am unable to answer, and as I am not already a member of any Christian Science church, I shall probably wait until I know that I am right.

This I know, however, that the good Book tells us that "by their fruits ye shall know them" and I am sure that Christian Scientists are always willing to be judged by their fruits.

It is a mystery to me why the Devil should go around giving people such health and happiness as they never have had before, when these people are depending on God to give them all good, and are giving God their love and gratitude for it.

Also I know that this nation was founded on a basis of religious freedom, and when you, or any one else, advises people not to welcome others into their homes, just because they do not happen to have the same religious views even though you do it "in love," I, with others I know, who are not at all interested in Christian Science, call it religious persecution (Matthew 7:1).

Many educated men, frequently ministers of the gospel, seem just as sure that Christian Science is right as you do that it is wrong, but I have yet to hear one of them give such advice as that, or even to speak unkindly of any other religious denomination.

Saul of Tarsus, probably with his whole heart, thought that he was doing right

when he was persecuting Christians, but he had occasion to change his mind. I am expecting that you will also.

Very respectfully yours,
Mrs. * * *

III Mr. Putnam Concludes the Correspondence

My dear Madam:—

Your letter of the 28th is at hand, and I commend you for deciding to wait till you know you are right before uniting with the so-called Christian Science church.

I would not spend a minute of time writing you, did I not know that you have a soul that will be eternally lost or eternally saved. And God requires us, as He did Paul, Peter, John and others (Acts 20:30-32), to warn every one against the subtle deceptions of Satan; for he transforms himself into an angel of light, that he may deceive.

Consider carefully 2 Corinthians 11:3, 13-15, which says, "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."

2 Peter 2:1 says, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them and bring upon themselves swift destruction."

Does not Mrs. Eddy deny the Lord who bought us with His own precious blood, when she says in *Science and Health*, page 25, lines 6-9, "The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon the 'accursed tree,' than when it was flowing in his veins as he went daily about his Father's business"? For God says, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1:18, 19). See also 1 John 1:7.

Again, Mrs. Eddy says on page 482, lines 21, 22, "Christ, the Messiah,—the divine idea of God outside the flesh." And on page 38, lines 23, 24, "The eternal Christ, his spiritual selfhood, never suffered."

Notice, that in these two statements Mrs. Eddy says that Christ was outside the flesh, and that *Christ never suffered*.

But God says in 1 Peter 3:18; 4:1, that Christ suffered for our sins, and that He suffered in the flesh.

Which should we believe and trust for our salvation, Mrs. Eddy's words, or God's Word, for both cannot be true?

How False Teachers Should Be Treated

Observe also what God says as to how we should deal with the teachings of those who abide not in this doctrine of Christ, and deny that Christ "is come in the flesh."

Think carefully and prayerfully as you consider again 2 John vv. 7-11, which says, "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds."

Again God says, "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Tim. 4:1, 2).

Is your conscience seared, will you depart from the faith, will you give heed to seducing spirits, that are speaking lies in hypocrisy? Claiming to be Christian, but "they are the enemies of the cross of Christ."

I am sure God will not suffer you to be lost nor led astray by any book that "is a deceiver and an antichrist," if you will listen to and heed His warnings, and become obedient to His Book.

Two Kinds of Fruit

"By their fruits ye shall know them" (Matt. 7:20) is true. But read verses 15 to 23, and you will see that Jesus, too, was warning against "false prophets (or teachers), which come to you in sheep's clothing." That is, they appear to be sheep when they are "ravening wolves."

This human Jesus who, Mrs. Eddy says, is not eternal with the Father, and disappeared and ended with the ascension, and whose blood she denies was "efficacious to cleanse from sin," this Jesus says, that in "that day," He will say, "Depart from me, ye that work iniquity." Are not those who deny the deity and blood-power of Jesus, those that work iniquity?

You say that this was my advice, and that it is "religious persecution."

But you are mistaken. It is not my advice, but it is God's solemn, positive command, which I was quoting you from 2 John, vv. 7-11.

I was not judging, but quoting God's Word. And it is this command of God which should alarm you, for who can make void what God says? I dare not disregard it, and neither you nor others can annul it by calling it "religious persecution."

Will you not recall this charge against God's Word?

My heart goes out for you as for a child nearing a lion's cage that was not locked, for God certainly means what He says, and our eternal welfare is at stake, and I fear that you do not realize the danger. Think how Satan deceived mother Eve. She believed his lie, and failed to hear and heed God. Read again 2 Corinthians 11:3, 13-15.

True Religious Liberty

Yes, our nation grants religious liberty. It permits all to worship the true God, or even to worship devils.

But God warns against worshipping devils (1 Cor. 10:20, 21), and against those who tell us that Christ is "outside the flesh," that "Christ is incorporeal," for then He could have had neither blood nor body.

God says that Christ had both blood and body. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (See 1 Cor. 10:16.) (See also 1 Pet. 1:19, and Eph. 2:13.)

Not all that to us mortals appears to be fruit, is the kind which has life and food value, but some contains death.

When Eve thought she "saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat" (Gen. 3:6). But death followed. She did not heed God's warning, but believed Satan's lie.

Good That Is Bad

You say Christian Scientists heal, do good, and give God the glory.

So do other misguided, Satan deceived, false religionists, who heal. But what good is given the glory? A "Principle god," who, Mrs. Eddy says, did not create us mortals, and is ignorant of our existence.

Such cannot be the God of the Bible, for the Bible says that God created us mortals (Gen. 2:7), which Mrs. Eddy says on page 524, line 27, "must be a lie," and knows our need of chastisement, and our need of salvation because of sin. Mrs. Eddy says, on page 525, lines 4, 5, that "*mankind* represents the Adamic race, and is a human, not a divine, creation." And on page 512-13, lines 30, 1, 2, "God is ignorant of the existence of both this mortal mentality, so-called, and its claim."

Once more, on page 584, lines 22-26, in defining the Devil, she says he is "—a wicked mind, self-made or created by a tribal god and put into the opposite of mind, termed matter, thence to reproduce a mortal universe, including man,

not after the image and likeness of Spirit, but after its own image."

So, if this mortal man, which is the only man that could need healing or salvation, was created or produced by the Devil, and not by God, we can know assuredly that the true God, the God of the Bible, would neither heal nor save the creations or works of the Devil. For He says in 1 John 3:8, "The son of God was manifested, that he might destroy the works of the devil."

Would healing or saving mortals be destroying them? If Mrs. Eddy's god heals and saves the works of the Devil, can he be the God who sent His Son "that he might destroy the works of the devil"?

Can Satan make sick, or heal? Yes, with God's permission.

May he not therefore heal the body, if by so doing he can deceive, and destroy the soul by keeping man (through lies) from accepting that part of God's Word which alone can save (Job 2:4-7)?

Satan is willing that we should believe part of the Bible, but he fights desperately, the deity of Jesus, the power of Jesus' shed blood, and the resurrection doctrines. 1 John 3:8; Hebrews 2:14; 1 Corinthians 15:1-4 reveal why.

What Satan Fears

Satan is fighting to hold his natural subjects, and he knows that this gospel of salvation through the death (giving up of life by shedding of blood, for the life is in the blood, Lev. 17:11) of God's eternal Son manifested in the flesh, if accepted by man, will translate him out of Satan's kingdom and power "into the kingdom of his dear Son" (Col. 1:13, 14).

Will you not believe these doctrines, accept them, and thus gain an entrance into this "everlasting kingdom of our Lord and Saviour Jesus Christ"? Study 2 Peter 1:1-11.

May you surrender your heart and will completely to Jesus, and let the Lord by His Holy Spirit guide you into all truth, as we find it in His Holy Book, the Bible. Not the *Book of Mormon*, nor *Science and Health*.

Read Revelation 22:18 and see what God says shall be done to any one who dares add another revelation to His completed Book.

Yes, I am interested in your soul's eternal welfare, or I would not sit up at this late hour to thus write you such a long letter, hoping thereby that you will listen to God's warnings, and not perish in one of Satan's most subtle snares.

That you may earnestly seek the truth, wholly from God's Word, asking Him for His Holy Spirit, putting all your trust in Him, is my prayer for you.

Yours for eternal safety,

C. E. Putnam.

(Mr. Putnam, author of the above article, has recently written and had published a striking booklet entitled "Christian Science and Its Real Author." The price is 30c and may be obtained of the author direct, or through the Bible Institute Colportage Assn., 822 N. La Salle St., Chicago.)

The Story of Samson

By Rev. J. D. Kempster, Lyndon, Ill.

OF CERTAIN stories in the Word
Of which we should take heed,
The story told of Samson
Is a wholesome one indeed.

Had Samson fully served the Lord
And carried out His plan,
There is no doubt he would have been
A truly wondrous man.

No man had better chance than he
To show his special worth;
The Lord from Heaven instruction sent
To aid him at his birth.

Unlike so many boys today
A mother good had he,
Who brought him up to "fear the Lord"
And act in purity.

When Samson grew into a man,
It was God's plan that he
Should be the leader of his race
And set the people free.

And so for this specific end
That he'd redress the wrong,
He filled him with the Holy Ghost
And made him wondrous strong.

Yea, never in the world before
And surely never since,
Did any man possess the strength
That Samson did evince.

The Philistines, a war-like race,
Were Israel's greatest foes;
They robbed and plundered all the time
Thus adding to their woes.

But now with Samson on the scene
There came a little change,
The Philistines for quite a while
Did give a wider range.

For Samson with his mighty strength
Did slay them left and right,
And, in every kind of combat,
Come off victor in the fight.

Of Samson's wondrous prowess
We must put in special class,
For once he slew a thousand men
With jawbone of an ass.

Another time when trapped by foes
He watched till break of day,
Then broke the city's iron gates
And carried them away.

And yet though Samson was so strong,
We had not far to seek
To find that he like all of us
In one respect was weak.

His enemies, the Philistines,
Were longing for the hour
When they could trap their mighty foe,
And get him in their power.

They knew there was one only way
(I can't refrain to tell
They knew he loved the women folks)
Alas! he loved too well.

And so in Miss Delilah's snare
Poor Samson soon was caught,
(The paths of sin to old and young
With danger ere are fraught).

She coaxed and begged so hard to know
The secret of his strength,
He listened to her tempting wiles
And told her all at length.

It surely was a sorry sight,
('Twould make an angel weep),
For with his head upon her lap
This man of God did sleep.

His enemies were waiting near,
They soon cut off his hair;
And when the giant Samson woke,
He woke to great despair.

He tried to fight as heretofore,
He struggled to be free.
But, ah! his mighty power was gone
'Twas lost through sin, you see.

His enemies soon led him off
Nor listened to his cries,
They cruelly mistreated him
And put out both his eyes.

But after many cruel months
His hair began to grow,
And Samson wished that once again
His power he might show.

So to the Lord he humbly prayed
That it might be restored;
The Lord forgave, and granted it,
According to his word.

The Philistines were gathered then
Three thousand men or more,
And so that Samson could make sport
They had him on the floor.

Then guided by a little lad
To where the pillars stood,
He put his mighty arms around,
And then as if 'twere wood,

He snapped and bent the pillars up;
The structure quickly fell;
And all within did perish there,
And Samson died as well.

It surely is a tragic tale,
And it has a moral too;
It clearly shows to all of us
The things we should not do.

So let us shun the paths of sin,
Let's walk in wisdom's ways,
Then great shall be our peace of mind
And happy be our days.

Why I Object to "Plays" in the Church

By Rev. A. M. Quigley, Bunker Hill, Ind.

A FEW reasons as to why I object to plays being given in connection with the work of the church.

1. It is not the mission of the church to provide plays of any kind for unconverted people. The mission of the church is the winning of lost souls to Christ, and the development of Christian life and character.

2. The providing of such plays is contrary to the spirit and teaching of the New Testament. The Christian should do everything to the glory of God, and God is not glorified in the play.

3. Such plays tend to worldliness in the church, and worldliness is the greatest enemy to the cause of Christ. Worldliness and spirituality never go together.

4. Such plays tend to develop a desire for the theater and other places of questionable amusement, especially among our young people.

5. Such plays have been given in other

churches and have proved highly detrimental to the spiritual side of the work.

6. Such plays leave us exposed to the criticism of unconverted people, who profess to see little or no difference between the church and the world, when such plays are provided by the church.

7. Such plays are strongly condemned by those ministers and evangelists who have been most highly honored of God in the great work of winning souls to Christ.

8. Such plays are conscientiously opposed by many of the Lord's children, and we are not to place a stumbling-block in our brother's way.

9. We are not merely to ask ourselves the question, "What harm can such plays do?" but rather "What good can they do in the building up of Christ's earthly kingdom?"

10. Our young people should be trained to find pleasure in the service of God, not in the service of the world.

Moody Bible Institute Monthly

The Young Christian and Worldly Amusements

By H. Harold Kent,* Willowdale, Ont.

THE QUESTION of the correct attitude of the young Christian towards amusements is of grave importance both to the individual believer, and to the church in general.

Thousands of professing Christians are carried along by the ever growing tide of pleasure, and attend the theater oftener than the house of God; and are more thoroughly versed in the rules according to Hoyle, than in the Gospel according to John.

To this situation is largely due the deplorable spirit of deadness, which everywhere pervades our churches.

The activities and interests of the true Christian life are counted too dull and uninteresting for twentieth century Christians, and the prayer meeting has well nigh become a thing of the past.

What then, in the face of these conditions, should be the attitude of the true child of God?

Some ministers of our acquaintance have said, "We cannot fight the inevitable. The people will have amusement, and if the church is to hold the people, it must provide for their social needs."

And so certain churches set aside evenings to be devoted to dancing, cards, theatricals and the like.

A minister in the writer's home city recently issued an appeal to the church in general, asking that the theater be recognized as its "sister organization," and that the church "work with" it, that it may become "a great and uplifting moral force."

The idea seems to be, that to attract and hold the young people to the church, worldly amusements must be brought into play.

But God's word does not countenance such a method of attraction to the church.

Take 1 Corinthians 10:31, "Whatsoever ye do, do all to the glory of God."

Apply this to modern amusements, theater going, dancing, and card playing.

The theater is by no means an institution "to the glory of God." Granted that some plays may be morally good, yet none of them are to God's glory and many are decidedly harmful. The theater and the Christian church have nothing in common.

And as to dancing. I speak as one who knows all the arguments in its favor, and I say that the dance is by no means of God. It has been the cause of numerous moral wrecks, and is at the bottom of hundreds of divorce cases. The Christian who earnestly desires to follow his Lord, and is walking by the power of the Holy Spirit, can have no part in the dance.

The same applies to card playing. There are hundreds of criminals in our penitentiaries, whose career of crime can be traced to the pack of cards. Card

playing does not come under the category, "to the glory of God."

Read the eighth chapter of this same epistle. 1 Corinthians 8:11 asks, "And through thy knowledge shall the weak brother perish, for whom Christ died?"

The occasion is well known. It was a custom in Corinth to sell in the public market meat which had been offered to idols. The Corinthian saints, enlightened to the fact that "an idol is nothing," and that therefore the meat offered to an idol is made neither better nor worse by being so offered, were wont to buy this meat.

But there were, apparently, some who did not possess this spiritual discernment, and who regarded an idol as something to be feared and worshiped; and who could not, therefore, partake of this meat without giving offense to their conscience.

Seeing the broad-minded saints partaking of this food, these were emboldened to follow their example, thereby sinning against their own consciences.

Paul, having this difficulty brought to his notice, tells the Corinthians that they are correct in their contention that meat offered to an idol is in no wise different from meat not so offered. He commends their knowledge and says, "To us there is but one God."

"Howbeit," he continues, "there is not in every man that knowledge."

"Take heed," he warns them, "lest by any means this liberty of yours become a stumblingblock to them that are weak."

The argument here is for the Christian who enjoys the "good" plays, or who "can see no harm" in some dances.

This man says, "But surely I, with my discernment and moral character, am not to be deprived of the enjoyment of a clean, first class drama because of the lack of moral force and spiritual discernment of some man of mean intelligence."

The Corinthian may well have said, "But surely the broad-minded man, with the deep spiritual insight, is not to be held in bondage because of this weak one, who is a mere superstitious ignoramus."

Paul, speaking by the Holy Spirit, gives the answer to this question. It is Paul's one answer to every problem, the only solution to the problems of the child of God—*The Cross of Christ*.

He asks, "Shall the weak brother perish for whom Christ died?"

Thus he places the Cross between the Christian and the world and hence, between the Christian and the world's amusements.

We see that the Christian cannot ignore the fact of his influence on the unsaved.

If we partake of these amusements, we are opening the gates through which some soul, following our example and lacking our discernment, may be swept into hell. My example, in patronizing these worldly amusements, may cause another man's eternal ruin.

If we are truly "born from above" we cannot ignore the claims of the man "for whom Christ died."

*[This article is the more interesting and useful because written by a youth of twenty-one.—Editors.]

BIBLE FAMINE IN RUSSIA

A sight of conditions in Russia is given Christians in America by a letter recently sent to Mr. G. P. Raud, Director of the Russian Bible and Evangelization Society, (Toronto). The letter shows a scarcity of Bibles unparalleled in any other country. In a congregation of a hundred there is often but one Bible. Bibles can be sent to Russia at any time with safety. Reports are continually coming of the spiritual awakening in Russia. Thousands of preachers and millions of Bibles are needed.

The Russian Bible and Evangelization Society, although a young Society, has over 30 preachers, colporteurs, and Bible teachers on its field. It has three Jewish workers among their own people, one a traveling evangelist in Ukraine who has been used for the conversion of many souls, another a woman physician, and the third a Bible woman distributing Scriptures. In view of the need, this Society appeals to the children of God for their prayers on behalf of these countries. Over 250,000,000 people are on this field including 9,000,000 Jews.

A TRUE BEREAN

Daniel Webster, a great American statesman of other days, testified that his ability as an orator came as a result of his committing Scripture to memory. William Jennings Bryan, one of the strongest of American statesmen, rarely delivers an address without quoting Scripture, and he has told me that his vocabulary is largely the result of acquaintance with God's Word. For myself I am determined more and more to commit the Scripture to memory. I expect to be a true Berean. I want a great multitude of people to stand with me in the same resolve.—J. Wilbur Chapman, D. D., late President, American Section, of the Berean Band Movement.

Full information regarding the Berean Band Movement will be gladly furnished upon receipt of request.

Address The Berean Band, 153 Institute Place, Chicago, Ill.

Nursing for Humanity

By Miss Esther B. Olson

NURSING had its birth after the time of Christ, when human beings were taught to help one another. Wherever Christ laid His hand, He left a blessing, and sick, sad and weary ones received health, comfort and peace.

He is just as really in this world today as He was when He walked in human form through Judea and Galilee. Of course the best Christian life can only be a dim, faint reproduction of the rich, full, blessed life of our Lord Jesus. Yet it is in this way, through these earthen vessels, that He has ordained to save the world and to heal, help, comfort, lift up and build up humanity. May it not be that ours is the hand that must be stretched out in love and laid in Christ's name on the life that is in danger? The nearer to our hearts we keep the teachings and the life of Christ in our every day work, the greater will be our strength to overcome difficulties and to forget ourselves in helping others.

The Little Swedish Cripple

There is a touching and suggestive story of a good woman in Sweden who opened a home for crippled and diseased children—children for whom no one else was ready to care. In due time she received into her home twenty of these unfortunate little ones. Among them was a boy of three years, whose little body was all shriveled up and covered with hideous sores and scars. He was always fretting and crying. This little fellow gave the good woman more care than all the other children together. She washed him, fed him, and nursed him. But she could not really love him.

One day she was sitting on the veranda steps with this child in her arms. The sun was shining brightly and the perfume of the flowers and the balminess of the air lulled her into a sort of sleep. In a half dreaming, half waking state, she thought of herself as having changed places with the child, and as lying there, even more disfigured in her sin. Over her she saw the Lord Jesus bending, looking lovingly into her face, yet with an expression of gentle rebuke in His eyes, as if He meant to say, "If I can bear with you, surely you ought, for my sake, to love that innocent child who suffers."

She woke up with a start and looked into the boy's face. He had wakened too, and was looking very earnestly up into her face. Sorry for her past dislike, and feeling in her heart a new compassion for him, she bent her face to his and kissed him as tenderly as ever she could have kissed a child of her own. With a startled look in his eyes and a flush on his cheek, the boy gave her back a smile so sweet that she had never seen one like it before.

From that moment a wonderful change

came over the child. It was the touch of human love. The love of Christ had come into her heart and was pouring through her upon that poor, wretched, wronged life.

Christ loves the unlovely, the deformed, the loathsome, the leprous. Things we do for others in Christ's name are done for Him. We all remember that wonderful "inasmuch" in the twenty-fifth of Matthew. If we find the sick one or the poor one and go and minister as we may be able as unto the Lord, the deed is accepted as if done to Him in person.

Altruism of the True Nurse

Financial considerations take a second place in the heart of a Christian nurse. She expects naturally that she should have due compensation for her services, but at the same time, her sense of duty to humanity impels her to give her services where they are deserved and where they are needed to lift a human being above the borderline of suffering.

This does not mean that she must sacrifice herself or her means in underserving channels, but that there should be a reciprocal understanding that her services are human.

The nurse with the spirit of Christ's helpfulness will find her work less burdensome if she remembers Christ's experience when He asked, "Where are the other nine?"

A Great Demand Exists

At the present time, the need for graduate nurses with adequate preparation and training has become very serious. This need is not only for staff and pupil nurses to care for the sick who are crowding our hospitals, but to fill executive, teaching and supervisory positions in state, city and country. Nurses with a broad, general training, powers of leadership, and the vision of an opportunity of real helpfulness are in urgent demand.

This field of work offers scope for every talent. Social service is open to the nurse. It may be in the school as school nurse, in the home as visiting nurse and infant welfare work, in mental hygiene, tuberculosis nursing, in industrial plants, or in one of the many fields which are constantly being opened to the nurse, that she will have the opportunity of helping and impressing upon the hundreds of people with whom she comes in contact and treats, her highest and spiritual ideals.

Or it may be that she will feel called to be a medical missionary nurse. The need is great, the response insufficient. The suffering millions need the benefit of western medical science to carry on this peculiarly effective form of the gospel message.

Think of what it would mean to be the head of a training school for nurses with Chinese, Korean and Indian women just awakening to the joy of service!

Such an one would gain a wonderful hold upon the hearts and affections, upon the love and trust of that hungry, needy non-Christian world.

The fascination of teaching those young pupils to be clean, to be kind, and to serve grows with the days. Moreover, instilling into their eager young minds the Christian ideals which should actuate the profession will have a determining effect upon future generations of nurses.

Selecting a Training School

To the woman looking for the place where she is most needed, a course of three years in a nurses' training school seems superfluous. But if that will make the woman the world needs, why not do it?

In choosing a school, it is desirable to consider these important points; one that has the widest field of experience to offer, whose physicians are skilled and advancing, and whose board is composed of worthy men or women and a hospital of good standing.

Florence Nightingale said, "Nursing is an art, and if it is to be made an art, requires as exclusive a devotion, as hard a preparation as any painter's or sculptor's work, for what is the having to do with dead canvas or cold marble compared with having to do with the living body, the temple of God's Spirit. It is one of the fine arts."

Can you find a greater opportunity for service?

"We need—each and all—to be needed, To feel we have something to give Towards soothing the moan of earth's hunger.

And we know that then only we live

When we feed one another,

As we have been fed

From the Hand that gives body and spirit their bread."

THE RIGHT TO CRITICIZE

Every religion has the liberty to maintain its own faith, and also to propagate it; so long as it has no interference with the rights of others. There is today an attempt to secure legislation which will hinder the making of proselytes by any religion, or the saying of anything in criticism of any religion.

This is all wrong and interferes with religious freedom, which the Constitution stoutly maintains. The freedom to maintain a religion involves the right to expose the errors of another so long as no civil or physical power is used, and all have the same privilege. Another fundamental American principle is the complete separation of Church and State. No church, no religious body, has any right to seek or receive aid from the State for its support or propaganda. No civic body and no department of government has the right to show special favor to religion. Both of these principles are in danger of being violated, if they have not already been violated in the action of the Roman Catholic church.—*The Presbyterian*.

When "Charlie" Alexander Led His First Chorus

By Rev. John Grant Newman, D. D., Philadelphia

Dr. Newman, who was a classmate and friend of Mr. Alexander in Maryville College, Tenn., tells the following interesting stories of "Charlie" as he always called him.—Editors.

A Trip to the Mountains

THIS "hike" was in October, 1884. The Synod of Tennessee was holding its meeting somewhere in the State, and this meeting took almost all the Maryville College faculty away from their classes for a few days. The faculty at Maryville in those days was made up of Presbyterian ministers almost entirely.

This suspension of classes gave an opportunity to some of us boys of taking a hike to the "Bald" Mountain which is some thirty or thirty-five miles south from Maryville in the very heart of the Smokies. Charlie Alexander was one of the moving spirits in getting up the party, and he was also one of the leaders, as he always was, in the pranks, fun and general management of the journey. The party consisted of David Clemens, Herman Godd, Warren Goff, Ed Maynard, Charlie Alexander and John Newman; (this is the way we "called" each other then except in the case of Warren Goff—he was habitually called "Little" Goff).

I must not tell much of the trip; nor speak of the undreamed of glories of the sunset as we saw it for the first time from the "Bald." Nor yet need I mention the exciting fact that, due to the roaring log fire which we built in the mountain cabin the second night we were out, the cabin caught on fire, and that the six of us were drawn into a fire department with Charlie and David Clemens the captains! It would be a pleasure for me here to recount also the way we slept on that cabin floor that night, or tried to sleep but were kept awake by Charlie.

My story has its point in our return trip. On our return we came down the mountain a new and precipitous way. We missed the "trail." We got lost. We had already eaten all the provisions we had taken with us. Just when or where we would be able to get the next mouthful was beginning to look like a serious question. None of us were longer elated very much and most of us were deeply deflated. But Charlie never ceased to laugh and to joke; and thus he kept up our morale though we did not know that was what it was then!

Finally we found the path for which

we had been hunting. It brought us after some hours out into a clearing. There just before us stood a typical mountain "shack" with an orchard surrounding it which was loaded to the ground with the finest fruit mortal eyes ever saw, or noses over empty stomachs ever smelled.

To the cabin we eagerly made our way. The mountaineer was coarse, but like all mountain people, kind. He had that

"Did you ever study Greek?"

The man only grunted, "Nope."

Then Charlie said: "You ought to; for the Greek is such a smooth language!"

Charlie had only begun the study of Greek in September of that year!

This was the story I wanted to tell, and let me add that Charlie never heard the last of the "horse" laugh that he started at that moment. As late as the summer of 1918 when he and I with our

families were at Northfield, Mass., I again "called his gentle attention" to the "smoothness" of the "Greek!" He then laughed as heartily over that old joke, as we had done the day he made it for us.

That was Charlie. He could enjoy a joke on himself quite as well as if it had been on another. Few men can do this. Therein is revealed in men a mighty difference. Charlie Alexander was a prince with men, because he was a prince in good humor. I wish we could all learn this.

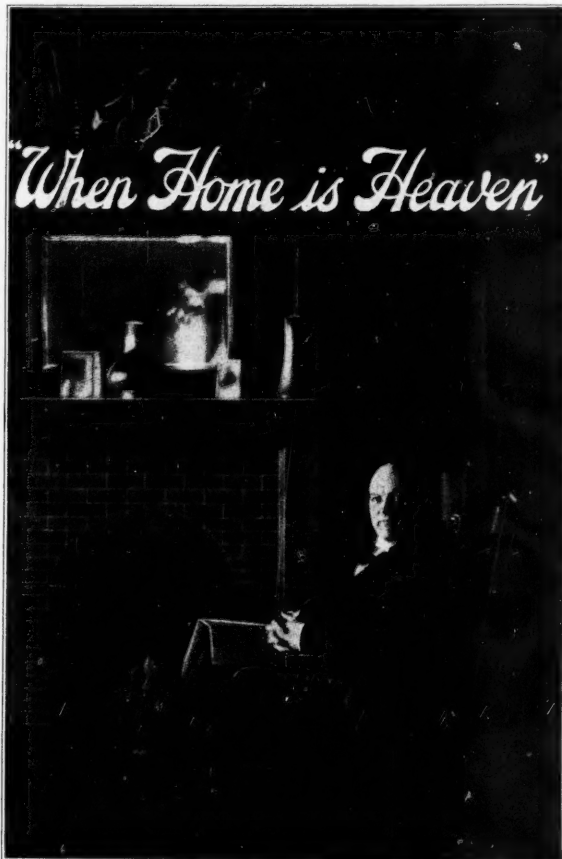
"The Thespian Band"

In the fall of 1887 and the spring of 1888, Charlie and others of us who were students at Maryville College, together with certain musical geniuses of the town, formed what we called "The Thespian Band." Poor thing! It couldn't help it, but it did have a big name—"The Thespian Band."

But Thespis must have blushed to own us! We had three violins, two guitars, a cello and a piano. Think of it! None of us could play very well, except the leading violinist, and the young woman at the piano. She was a musician of some repute. The leading violinist could not read a note of music! Yet he could reproduce anything on that violin which he so tenderly loved, if he could but hear the score played for a few

times on the piano. Will Rhea was a genius on the violin, but was notoriously evil in his thought and manner of life. It was in those days and in connection with this great leader of our "Thespian Band" that Charlie Alexander began first to show a deep concern about men's souls.

He used to tell me on occasions far back in those days, when we would be out walking or going to some rehearsal, of his concern for Will Rhea, and of how he had recently spoken to him and had begged him to quit his evil ways and come with us. He even told me on one



Charles M. Alexander at Home—From a New Booklet by J. Kennedy Maclean, to Be Had From Sterling Music Co., Philadelphia (30c).

day, as I remember, been making cider. He had apples galore left over. Two or three baskets of them he sat before us. As we ate, it was Charlie who opened and carried on most of the conversation with our new friend. He asked this sage of the mountains about many things, very clearly showing him that we were students, drifting all the while towards impressing upon him the "value of an education!" The rest of us were just then, at least, firm believers in the value of good eating apples! Charlie, having led his friend along to the right point, turned to him and asked:

occasion, which I remember vividly, of Will's answer to him at one time when this tender and friendly pleading had been made. Will's answer was, "Oh, Charlie, you fellows (naming three of us boys) don't know what life is!"

But this answer did not stop Charlie's entreaties. He was then perhaps unconsciously under God, growing a passion for souls. Poor Rhea! He died three years after we separated in 1888. He was a genius without moral vision. Five years after 1888, Charlie, who loved music, human souls and Christ, his Saviour, was beginning his great work in singing men into the kingdom of heaven. Who will now say, "He did not know what life was?" He knew then; and he knows more fully now as I write.

The Singing School

It was in August, 1887, Charlie had made up a "Singing School" for me to teach at Unitia, a little town some four or five miles from his home. I was in those days somewhat in the habit of doing this sort of thing, and when he wrote asking me if I would come down and teach this class if he would get it up for me, I very gladly said I would. I needed the scant remuneration it would give, and besides there was another reason, a "beautiful" reason why I was anxious to go there. Unitia was not far from his home! And in that country home there was a sweet and charming reason for this action on my part.

But what I started to say was this: At that little singing school, on a hot August afternoon, there happened a simple thing that has long looked to me like a divine providence. I wonder if things ever just happen. At any rate, whether this incident, simple as it was, had anything to do with Charlie's after life or not, it stands out at the very beginning of this dear man's famous career.

The incident was this: That afternoon I was tired, or lazy, or both. (Why not say I was "led" to do a certain thing?) Some simple instruction had just been given to the class. We were ready now to sing and put the instruction into practice. The piece of music even was selected. The key had been given. We had no organ. All unexpectedly to myself, to him, and to every one else then present, I said, "Charlie Alexander, get up and let me see you lead the class through this song." There was no hesitation on his part. With his characteristic smile, he took the floor, and my baton, and led the class well, for one who had never led a chorus before. This was the first time Charlie ever led a group of singers. He enjoyed the novelty of the attempt. I, too, saw he could do it. Often after that first trial, I gave him the chance of leading that class. He developed rapidly even in that short time.

The next year at college was my senior year. That fall M. M. Rankin and I were appointed by the faculty as teachers of vocal music in the college for the entire

year. Charlie was in our classes and was still learning. At the end of that year, he took our place as teacher and leader in the chapel, and held it nobly up to the time of his going to the Moody Bible Institute in Chicago. Even in those days the splendid enthusiasm which marked his later work was clearly seen in

his joyous and matchless leadership. I often think of that August afternoon at Unitia. Some boys need only a chance. Charlie was one of that kind. And when it came he willingly and gladly made the most of it for his Master. He became the greatest leader of gospel singing this country has ever produced.

The Music of the Spheres

By Catherine Beach Ely

YOU are walking home on a bracing starlit night—a sleek limousine pulses by, a laughing group of pleasure-seekers strides past you, from an open window comes a wave of melody, the city thunders in the distance, the air is electric. Suddenly all the aspects of life converge, and you perceive this great globe of ours riding through space with an audible rhythm, splendid, terrible in its power—our earth escorted by attendant planets and stars—you distinctly hear the music of the spheres.

Daily life is full of themes from this universal symphony. Down a long hill in our neighborhood plunges the city's traffic. Here come three powerful horses abreast, hauling a truck of coal. In perfect time they plant their hoofs, striking the pavement with a rhythmic beat, their huge steaming flanks swaying to the same motion—a leading theme is this in the music of the spheres—it is the rhythm of labor.

Each morning we pass a subterranean machine-room, where sleek monsters, the inventions of modern science, are revolving. Fascinated we peer down at the big machines, black as ebony, lustrous as satin. Then we pass on unconsciously keeping time to the steady rhythm of their throbbing dynamos—we are listening to another powerful theme in the universal symphony—the rhythm of science.

The flags of the Allies rise and fall in the breeze. On either side a surging crowd is held back by the police. Now comes the tread of marching soldiers, with the resistless force of the inexhaustible, column upon column, their stern young faces set to the future—their individual wills bent to one irresistible purpose. Tramp, tramp, tramp—it is a single foot fall beating out the march of human destiny—we listen to this universal theme—the awful and splendid rhythm of war.

It is a sunny morning in France. In a picturesque court of the Latin Quarter an old harpist is playing, his white hair stirring in the breeze. We toss him sous and he thrums on and on, while we are carried on the rhythm of his quaint melodies into the land of the troubadours. This, too, is the music of the spheres—the age-old yet ever new theme of romance.

From the tower of a girls' seminary building a fresh young voice floats down—singing with careless gayety a lilting refrain in a girlish voice—again the uni-

versal symphony, this time translated into the glorious rhythm of youth.

A beloved national leader has passed from us. His funeral cortège sways slowly up the avenue—a gun carriage draped in black—a riderless horse—prominent men marching with sad faces behind their silent friend—an escort of soldiers—all this to the strains of Chopin's tragic march. Tear-blinded we turn from this last theme of the rhythmic universe—the inevitable and solemn march of death.

No, not the last theme. In a little chapel a group of workers who have toiled all day among the sick and poor are gathered. Their careworn faces bright with the happiness which comes from serving, they sing:

"Without an end or bound

Thy life lies all outspread in light;

Our lives feel Thy life all around

Making our weaknesses strong, our darkness bright;

Yet is it neither wilderness nor sea,

But the calm gladness of a full eternity."

This is the transcendent theme in the music of the spheres—the immortal theme of loving service.

FRAGRANCE

By Florence Belle Anderson, Norwalk, Conn.

I held a rose-bud in my hand today
Thinking how dear life was, how sweet,
how grand

A message came—My joy was swept away

Crushed was the rose-bud lying in my hand.

But, Ah the fragrance from that poor crushed rose

Dear little flower, lying a wreck complete

But only *thus* its sweetness could disclose
I did not dream it *could be quite so sweet*.

I too, am crushed, it may be by God's hand

To make me give my fullest sweetness out

Father, I'm broken, and I cannot stand
That it is *best* for me I cannot doubt.

I am Thy rose—Thou hast selected me
To teach a lesson and Thy way fulfill

If *only* thus Thy lessons learned *may be*
Then Blessed Gardner, crush me if Ye will.

Moody Bible Institute Monthly

A Great Story of a Vacation Bible School

By Hugh Cork, Director of Religious Education, Bethany Temple Presbyterian Church, Philadelphia, Pa.

IT was my privilege with others under God, to help organize the above church over fifteen years ago, and for the first year I was superintendent of its Sunday-school, which grew during that year from sixty to over nine hundred members.

After an absence of fourteen years I was called back April 1 last as Director of Religious Education. I found in place of the old frame building a plant covering almost half of a city square and costing nearly \$250,000.00, housing a church membership of 1633, a Sunday-school of 1703, besides 20 other organized church activities.

Such growth and activity secured without any spectacular features were easily understood when I heard the pastor, Dr. Asa J. Ferry, preach a series of sermons on "The Old Gospel for the New Day" in which the fundamentals of the faith were plainly and strongly set forth.

To give me the support for the work to which I was called the Session appointed a "Local Council of Religious Education," composed of fifteen members, nearly all of whom were either teachers or have been teachers in public schools, colleges or Universities. This council has undertaken its work with spiritual vision and purpose.

Its first endeavor has been "A Daily Vacation Bible School" which they preferred to call "A Summer Bible School," from June 29 to July 29.

It was decided it should be a real "Bible" school, hence basket and hammock making and other "craft" work, gave place to "handwork" in note book outlines. Bible map drawing and coloring and the illustration of church hymns.

Twelve teachers were employed at \$10.00 per week each to care for grades from four-year-olds up to and including high school, and in addition one evening class for adults.

There was much prayer in the selection of these teachers based on Matthew 9:37, 38. In answer God sent us a fine corps among whom was Miss Sara Eddie of the Moody Bible Institute, class of '18.

With no attraction for these hot days but Bible study, missions and Church hymns, "Will they come?" the people asked. In answer, 275 registered and the average attendance was 170.

We had been warned to start with the lower grades, and then grow into high school age, but we were delighted to find 26 high school students enrolled for Miss Eddie's morning class, and 22 adults for her evening course. This is more remarkable since there was no canvass of the community, but simply a few circulars and pulpit announcements.

The twenty minute periods from 9 a. m. to 12 noon were divided as follows: 9 a. m. Assembly and devotions; a week's study of one old church hymn which we sang in morning service on Sunday; then memorizing verses of Scripture; Bible stories told and retold; then relaxation through organized play; A study of the Shorter Catechism; a missionary story told and retold; note book and map drawing and map moulding work; assembly and dismissal.

Eight of the pupils not only did the required work in the Shorter Catechism, as all the pupils were expected to do, but in addition committed the entire 107 questions and answers, and consequently

received from the Board of Sunday-schools its beautiful Bible.

A prize of a \$12.25 Scofield Bible was offered to any pupil under eighteen who in addition to being perfect in the work required would commit the largest number of verses of Scripture.

The contest was so spirited that a second and third prize were added, and two fifteen year old girls, and one of twelve, carried off the prizes by learning respectively 826,797, and 360 extra verses.

A girl just over eighteen not eligible for the prize, committed 780 extra verses, and with tears in her eyes thanked us for the privilege, as her faith had been upset in the high school and University but now our school had placed her feet on the rock.

The mission stories and missionary teaching found practical expression in the Friday morning offerings to the three missionaries the Temple is supporting.

On the last Friday morning given to the Armenian orphans, through the Near East Relief Committee, we asked the pupils to interest their parents and friends to contribute money for flour and canned food to send over on the "flour ship" soon to sail. When we counted our offering we had one case of powdered milk, 12 pounds of sugar, 376 cans of food and \$176 for flour. Social service is sure to follow where the Bible is taught faithfully.

The school cost \$808 and was paid by voluntary gifts from interested friends.

This experiment has confirmed our belief that there is no drawing power equal to the Word of God.

Are Grave-Clothes Becoming to Christian Women?

By Margaret C. Worthington, Ranson, W. Va.

THE calling of Lazarus from the dead, as described in the Gospel of John, is one of the "signs" recorded by that apostle, of the work the Lord came to do. Lazarus is a type of the believer, who, in Christ, is raised from death in sin to newness of life in the Spirit.

When Lazarus emerged from the place of death, he was wrapped hand and foot in the clothing of the dead. He had life which was the gift of his Saviour; but he could not walk to the glory of God, and evidence his new life, while bound in grave-clothes. They suited him while he was dead, but not now that he lived. The dreadful odor of corruption would be in them, and every movement of life impeded besides. So the Lord said, "Loose him."

When the believer comes from death in sin into life in Christ, he is told to be

no longer conformed to the world, but to be transformed, and old habits and ways, that do not suit the child of the new birth, must be put off. So St. Paul, seeing this applied to clothing too, would have Christian women, after they are no longer "dead in trespasses and sins," to avoid the wearing of styles that are equivalent to Lazarus's grave-clothes, for these are ill becoming to the Lord's handmaids.

"She" (the woman of the world) "is dead while she liveth," and the apostle does not deal expressly with her fashions of dress, but does give some directions as to the garb of the woman who is a "new creature" in Christ. Says he would have her appear "in modest apparel" without costliness of display. And as surely as her apparel approaches immodesty, the taint and the style of the

above mentioned dead woman's dress appears—yes, "grave-clothes."

If Lazarus had persisted in wearing the old grave-clothes which he wore when he was a mass of corruption, the Jews would never have wanted to put him to death to prevent his testimony to the power of the Lord. They would have said, "He is half dead, and will soon be back where he was."

If things that are truly "of the earth, earthy" stick to us, they hinder our testimony and service.

The Israelite of old was told to wear "a ribband of blue," to look upon and remember to be holy. In this dispensation, "in Christ there is neither male nor female." So the Lord's ribband of blue should in spirit order the fashion of the Christian woman's bodice and skirt. It will never match "grave-clothes."

What Other Editors Are Saying

J. H. Ralston

The purpose of this department is to give the views of editors of periodicals, chiefly religious, on matters of interest to our readers. In publishing what they say, we are simply endeavoring to give information with no intention of endorsing or repudiating the views printed, although from time to time, comment may be made upon them in our editorial pages.—Editors.

ELIMINATING THE SUPERNATURAL

The Chinese Christian Intelligencer.

Eliminate the supernatural and miraculous from the Bible and the residuum will be a system of ethics and a code of morals which will be as inane, impractical, and inoperative as the religious economies of the Christless East. Rob Christianity of plenary inspiration by the Spirit of God, of the God-man and His vicarious atonement on the cross and the gracious offer of salvation from sin and hell by the loving Heavenly Father; and there is nothing left but death and despair for a lost world; and the servant of God has no message for dying men. We have little sympathy with those apologists who seek to pare down the miraculous so that our supernatural revelation can fit in with the thoughts of the natural man. By doing this the argument for the supernatural is much impaired if not entirely refuted.

ANGLO-AMERICAN AMITY

The Christian Statesman.

No countenance should be given to any effort to create discord between England and the United States. England is not free from mistakes; some of them not inconsiderable. But for that matter, neither are we. These two democratic nations, with the same language, the same religion, the same jurisprudence, the same customs, and the same liberty, should stand together; and each nation should feel under peculiar obligation to co-operate with the other as its natural ally in all proper international movements. These two great English-speaking peoples, with their great wealth and numbers and common ideals, can wield a vast united influence, and make the occurrence of another world war well-nigh impossible. He is no friend of either nation or of mankind who attempts in this hour to sow discord between the Union Jack and the Stars and Stripes.

"WITH THE SWORD"

Kansas City Star.

Massachusetts has this state motto: *Ense petit placidam sub libertate quietem*, "With the Sword Under Freedom Seek Peace and Quiet." Many persons had begun to feel that such a motto was out of date, that its appeal to force as the basis of civilization was barbaric.

Recent events, particularly the rioting in American cities where police pro-

tection broke down, culminating in the Tulsa outrages, have demonstrated that the stern maxim of Massachusetts is as vital as ever.

Cities must maintain efficient police protection. If they fail they pay the penalty in such terrorism as was exercised by thugs and holdup men in Kansas City under the old political police, or in the more dramatic outbreaks of Boston, Washington, Chicago, East St. Louis, Omaha and Tulsa.

There is a wild-beast element in society that is kept under only by its respect for force.

THE EXPERIENCES OF AN EDITOR

Baptist Weekly.

Every editor who has been long in the business receives communications of the most grotesque kind from would-be authors. He does not print them, for he is not at liberty to do so, but in most cases he preserves a few curiosities and reads them from time to time with enjoyment. Mr. Edward Bok, whose autobiography was recently noticed in these columns, is now retired and free. He was entertained by the American Booksellers' Association, and in his racy reply he was bold enough to quote from the singularities of his waste-paper basket, or, rather, the singularities that have been preserved from his waste-paper basket without getting their way into print. The *Publishers' Circular* reprints from the *American Publishers' Weekly* Mr. Bok's speech, which is certainly very entertaining. He has been often irritated by people saying to him, as they say to every editor: "Why don't the magazine print something that is worth reading?" and replies that what those folks who ask this about the magazine don't take into consideration is the stuff that they don't read, that the magazines don't print, and it is some stuff.

CENTENARY OF THE Y. M. C. A.

The Christian, June 9, 1921.

The centenary of the Y. M. C. A. was celebrated on Monday last, when a service in memory of the founder was held in St. Paul's Cathedral. The preacher on the occasion was the Bishop of Southwark, and at the conclusion of the service a visit was paid to the tomb of Sir George Williams, who was born at a farm on Exmoor, in October, 1821. In 1841 he came to London, and entered the service of a firm in St. Paul's-churchyard, and afterwards became a partner in Hitchcock, Williams & Co. It was while he was employed there that the Y. M. C. A. was formed, June 6, 1844. The story of its origin is interesting: George Williams and

another young clerk, Edward Beaumont, were crossing Blackfriars-bridge, on their way home, when Williams asked the other if he would make a sacrifice for his religion. "Yes, George," was the reply, "if you lead, I'll follow." It was then agreed that they should call a meeting of their fellow-clerks to help each other to lead the better life, and in spite of ridicule they persevered. On the anniversary of the founder's birth, which is October 11 next, a window will be unveiled in Westminster Abbey.

LIVING WITHOUT GOD

The Belfast Witness.

Rev. Dr. Horton, in a recent sermon, said he did not believe that men were more atheistic than they were. People did not argue against God now; they forgot Him. People were living without God. "What are people thinking of or talking of today? In the streets, in the railway carriages, when do you ever hear even the least suggestion that the thought of God is in their hearts all the time? They are thinking a great deal of what men say; they are vastly interested to read the newspapers, and get the opinion of their fellow-men. They want to know how the stocks and shares are going up or down; they are immensely interested, almost incredibly interested, in learning 'all the winners,' in knowing what happened in the great international football match. They are intensely interested, but not in God. The old saying, '*Vox Dei, vox populi*,' means today 'We are taking the voice of the people instead of the voice of God when the voice of God runs counter to the voice of the people, as it does repeatedly and constantly. The result is apparent. The hollowness, the shallowness, and paltriness of human life today is almost incredible. The whole of human life is going to pieces for want of God. We must return to God, not only in the formal sense, but to bring our whole personal, family, national, and business life up to the presence of God, and to live it in the certainty that God sees it, and that before Him we must render account for it.'

CIVILIZATION'S PRESENT NEED

The Chicago Daily News.

"There is none to guide her among all the sons whom she has brought forth; neither is there any that taketh her by the hand of all the sons that she has brought up."

What is this dissolution of leadership referred to by the prophet? It comes recurrently like a social malaria upon the great systems of western civilization as it came once on little Israel.

Faiths cool, and the rhythms of society shatter and disperse. Leadership breaks down because there can be no leadership of a tumult. Old leaders then fall like burned-out torches, and new ones have not yet found the idea that will unify

Moody Bible Institute Monthly

mankind. There is a cruel, headless interim. The fever of the crisis recedes and leaves moral exhaustion. A prostration of social hope ensues, and a bitter faithlessness.

Prophecy is a profound synthesis of spiritual and practical life. It is dynamic. To-day as in ancient times it brings about what no purely practical intellect can accomplish. It adjusts men's lives uniformly to an ideal. It gives society spiritual being. Such leadership flares up in human associations like light in an ember, and then, too often, dies down. Today the world of disillusioned peoples is in danger morally of crumbling to ashes.

Isaiah called for leaders. He saw men individually deserting their collective good. He called for prophets to reassert the all-embracing motherhood of society. His prophecy has deep significance today.

THE SPIRIT OF LAWLESSNESS

The New York Times, August 31,

In a thoughtful and philosophical address before the American Bar Association, August 31, Solicitor General Beck considered, with his usual breadth of historical knowledge and charm of rhetoric, "The Spirit of Lawlessness," now so prevalent throughout the world. American criminal statistics "show in recent years an unprecedented growth in crimes." A relaxation of respect for law, a conscious or unconscious revolt against authority, is everywhere evident. Mr. Beck cites Benedict XV's address to the College of Cardinals last Christmas Eve, a remarkably acute and comprehensive summary of the present troubles of the world:

The Pope said that five plagues were now afflicting humanity. The first was the unprecedented challenge to authority. The second, an equally unprecedented hatred between man and man. The third was the abnormal aversion to work. The fourth, the excessive thirst for pleasure as the great aim of life. And the fifth, a gross materialism which denied the reality of the spiritual in human life.

Mr. Beck ascribes to the transformation of social and industrial conditions by machinery in the last age much of this revolt against authority. Highly specialized machine labor is monotonous. Mechanical civilization has sunk the individual in a class, increased the faculty of organization, substituted a "mass morality" for individual morality. But are the real causes of the disease there? These class hatreds and allegiances, this rebellion against authority, are only secondarily and chronologically due to the metamorphoses caused by inventions. They are directly begotten of the theories of Karl Marx and their extensions and applications. If the

iron law of wages is a humbug long ago exposed, the iron law of class distinction, of the supreme proletariat, has not ceased to affect directly or indirectly millions of men and women, even in the United States.

THE JEWISH PROMISED LAND

The Congregationalist, June 30, 1921.

The future of Palestine is a matter of interest to Christians and Mohammedans, as well as to Jews. In the territory west of the Jordan 515,000 Moslems and 62,000 Christians live with 65,000 Jews. There is even a remnant of the ancient Samaritans. But it is as a Jewish home that the country has its chief attraction. England is encouraging Jewish settlement, not to crowd out others but to be one of the homes of the Hebrew race. Migration is being encouraged also by American organizations, like the American-Palestine Company of New York. It is anticipated that in time the various agencies that are promoting repatriation will consolidate their efforts for the more systematic development of the home country of the Jews.

The present population is only about one-eighth as large as it was in ancient times, and with proper engineering and administration the country might well become as prosperous as formerly. No other land on earth can ever hold quite the same relation to a true Hebrew as the country of his fathers and his fathers' God. Multitudes that are prosperous in America and in European cities will not care to exchange their comforts and habits for the different life of the Near East, but to refugees from Eastern Europe Palestine must seem as welcome as the ancient cities of refuge did to the fugitive on the plain. We cannot look upon Anglo-Saxons, as some have done, as the lost ten tribes of Israel, but under Anglo-Saxon protection the Promised Land may yet flow with milk and honey and the plain of Sharon blossom with the rose.

DISARMAMENT

The Presbyterian.

Disarmament is fully to the front. It is a most important question. All people, collectively and individually, would hasten the day when the swords shall be beaten into ploughshares and the spears into pruning hooks, and war shall be no more. The fearful, horrible tragedies of the last war have made the heart sick.

Disarmament is a grave question. Its adoption by a nation may mean cowardice and bring suffering and violation upon the innocent. The worst feature in the present movement is the attempt to embroil the Church in this question. It is simply and purely a question of the State, and for the Church to deal with it directly can mean only corruption and violence. Disarmament

is a question of the sword, and the Church has no dealing with the sword.

God gave the sword to the State, and it may be her duty to use it as much as it is her duty to use civil law, in which also the Church has no part. The way in which the Church can work, and the only way open to her is to so use the instrumentalities which God has given her as to produce good God-fearing men, who will so change the moral condition of mankind as to make the sword unnecessary, and who will do their part in the State, both officially and individually, with fidelity to God's law.

The present-day attempt to inveigle the Church into the work of the policeman, civil judge, commercial and social divider and leader in all forms of secular work, must eventually, both by distinction from her chief and exclusive purpose, and from her own defilement, result in intensified corruption and moral decay. Whenever and wherever in history the Church has swerved from her spiritual life, either in object or method, she has met with defeat. The experience of her failure in this direction is too recent to excuse her from another attempt. God will not own and prosper a worldly Church which indulges in the use of carnal weapons. She is a spiritual house built of God out of lively stones. There seems to-day to be an incurable fad among certain leaders to reduce the Church to the level of secularism, making her a ruler and divider among men. May God deliver her!



BILHORN ORGANS

The Best on SALE

TELL THE SALE

28 Styles

Send for Catalogue

COME AND SEE US

BILHORN BROS.
Chicago
136 W. Lake St.



You May Have a Native Preacher

as your Substitute on the Foreign Missionary Field for a surprisingly small cost—only a few cents a day. Scores of men and women all over the world are proclaiming the Gospel today because of the Home-Call of this young "Missionary Aviator." Send your Substitute to preach while you earn the money to support him. Write for particulars.

GORDON D. GATES MEMORIAL
P. O. Box 13
Jamaica, N. Y.

Young People's Society Topics

John C. Page

October 2

Thy Will Be Done—With My Time
Matthew 6:7-15

"Take time to be holy" is a familiar hymn to many of us. It must be the will of God that we should take time for this, because it is written, "Ye shall be holy for I am holy" (1 Pet. 1:16). "You will find as life goes on," said Alexander Whyte, "that the amount of time you spend alone with God and with your own soul, has no little to do with your comfort, your strength and your faithfulness." We are not called to do extraordinary things, but the ordinary things in an extraordinary way. It is quality that counts, the quality of holy love and patience and earnest endeavor, the maintenance of which is impossible unless we take time to be holy. Unless we fence off a part of each day for this our lives will be impoverished and barren. The cultivation of fellowship with God is the most vital and vitalizing thing in the world.

In order to do the will of God with our time, we must remember the command, "Six days shalt thou labor." God's will is not done by lazy people. "In the sweat of thy face shalt thou eat bread," is the divine order. Most of the trouble in this world has come from the fact that too many want the other person to do the sweating, but he who works and works hard is happy, if he puts conscience and spirit into his work. To do our part in the world's work schooling and training are necessary in order to attain proficiency. So then the days of education and preparation may be regarded as time spent according to the will of God, enabling us to do well our tasks in life.

"The Sabbath was made for man." Here again the will of God may be done by a wise observance of time for rest and recreation. Wear and tear must be repaired, and the constructive forces of mind and body promoted by relief from labor, and the opportunity for worship.

The instinct of play should also be given expression and development in order that the life may be balanced and symmetrical.

With Christ as Saviour and Lord dwelling within us by his Spirit, we may do the will of God in the proper use of our time.

October 9

How to Improve the Meetings of Our Society

Matthew 18:19, 20; John 4:23, 24

The Scripture verses given with this topic emphasize prayer and worship. Certainly these two factors enter into the success of the meetings of our

society. Together with witnessing, or testimony, they may be regarded as the essentials. Any gathering of Christian people permeated and dominated by the spirit of prayer and worship and witnessing, brings blessing and uplift to those present. Ready assent will be given to the above assertion. The problem before us is that of production. How shall we have such meetings? There is only one answer. The meeting collectively is what the members are individually. If God is real to the individual heart, the meeting will be reverent and worshipful. If the individual members pray in secret they will the more readily pray in public, and if the lesson has been learned to "brighten the corner where you are," there will be testimonies to the grace of God and the triumphs of Christian experience.

As a direct and specific answer to the question, "How to improve the meetings of our society," the following may be suggestive:

(1) *Be punctual.* Carelessness at this point is a great detriment to the success of any meeting. The Prayer Meeting Committee should guard this point jealously.

(2) *Be prayerful.* Come in the spirit of prayer. Guard against undue levity and lightness. While not suppressing the natural spontaneity in friendly greetings, one must watch against that which may divert the heart from God and make prayer a matter of strain and unreality.

(3) *Be pointed.* This applies to participation in the meeting, whether in prayer, reading or testimony. Preparation will be necessary here. Think carefully concerning the topic. Meditate upon it. Meditation has been defined as attention with intention. Look back over your experience. Remember the encouraging things, the help received in sermon or song or in Sunday-school lesson, or conversation with others, and relate them to the topic. Your testimony will then have both point and power.

(4) *Be persistent.* If you fail in your effort, do not be discouraged, or turned aside. Be persistent and insistent in the power of faith, remembering that "practice makes perfect." By and by you will be giving a greater and ever greater measure of help, thereby constantly improving the meetings of your society.

October 16

Lessons from Patriots of the Past and Present

Nehemiah 4:1-14

The true patriot must be a leader both by example and precept. A real

faith in God and the cause which he represents will characterize him. Faith qualifies for leadership. Moses, Joshua, Elijah, Nehemiah, Paul, Luther, Wesley and Moody, were all men of faith, and were all great leaders of the people of God. Their followers were, in the main, loyal. Loyalty is the price men will pay to a real leader.

A real leader of God's people in the cause of righteousness must be trained in the school of prayer. Nehemiah is a conspicuous example of this. Our Scripture lesson shows that his chief weapon, though not his only one, was prayer. He used it first, then did the will of God as wisdom and prudence directed. When rejected and reproached by the opposition, he prayed, then labored. When threatened by anger and conspiracy, he prayed and set a watch. When opposed by discouraged workers, he overcame by speaking words of comfort and courage with such evident sincerity that his people, fired by his enthusiasm, responded loyally and worked willingly for the cause which Nehemiah championed.

The need of intelligent and enthusiastic patriotism is as great today as ever. Eternal vigilance is the price of safety. Freedom of speech, liberty in religion, and equality before the law are blessings which must always be defended at whatever cost.

Not only must the gains of the past be preserved, but the progress of the present must be promoted. The Smith-Towner Federal Educational Bill provides an appropriation of one hundred million dollars for the promotion of educational activities in the various States. Of this amount, \$7,500,000 would be spent in the fight against illiteracy and a similar amount would be spent for the Americanization of foreign-born residents. For the Federal program for training teachers, \$15,000,000 is set aside and \$20,000,000 for health education. According to the *Biblical Review* the bill has the almost unanimous approval of educators all over the country, but is opposed by the church of Rome. In evidence of this, another magazine cites the fact that the Knights of Columbus are becoming especially active in opposing this bill. According to the reported statement of Supreme Knight James A. Flaherty, a nationwide protest is being organized against the measure. Mr. Flaherty asserts that the bill is a menace to the parochial school system of the Roman Catholic church. Intelligent patriotism must see to it that the Church of Rome is not allowed to unduly assert its will in measures such as this. The bill has the cordial and vigorous support of the Protestant churches, chambers of commerce, civic organizations, and national educators. In matters of this nature intelligent patriotism is necessary so that the greatest good of the greatest number may be secured.

Moody Bible Institute Monthly

October 23

What We Know about God

Psalm 139:1-12

Apart from the Bible we may know that God is. "The heavens declare the glory of God and the firmament sheweth his handiwork." "The invisible things of God from the creation of the world are clearly seen, being perceived through the things that are made" (Ps. 19:1; Rom. 1:20).

This unfolding of God in nature and the consequent knowledge issuing from it is sufficient, as a basis, for the reverent worship of God. Such knowledge has been granted to men everywhere for "God left not himself without witness in that he did good, giving rain from heaven and fruitful seasons to fill human hearts with joy and gladness" (Acts 14:17). But men followed after the created thing rather than the Creator. God was known as the Giver of good, but was not given thanks for the good that was given. Man began to reason about second causes and intermediate processes until God was lost sight of as the One from whom all blessings flow. As a consequence, the human heart was darkened and the worship of the creature took the place of the worship of the Creator. If God had not intervened, the whole race of mankind would today be in the darkness and degradation of idol and image worship. God did intervene. (See Genesis 12:1-3 and Acts 7:2, 3 in the light of Joshua 24:2-3.) Through Abraham and his posterity, a supernatural revelation of God has been given. This revelation is found in our Bible, and is the basis of a true knowledge of God. The knowledge of God and of His Son Jesus Christ leads one into the possession of eternal life and the position of a child of God.

Other Scriptures bearing upon this matter are Hebrews 1:1; 2 Corinthians 4:6; John 8:12.

October 30

How Can We Apply the Golden Rule Today?

Matthew 7: 12

The Golden Rule can be applied consistently only by those who have come under God's rule. Others may imitate it, but its spirit they can never really know. Only Christ can make a "Golden Rule man." Our Lord embodied and exemplified this rule and as He indwells the human heart this Golden Rule life is reproduced. This type of life is more than natural graciousness and gift. It is the outward manifestation of the indwelling Saviour. A refined paganism built up professedly around the Golden Rule is a poor substitute for the redeemed and Spirit-filled life.

The articles by Ex-Secretary Lansing on the Peace Conference which have recently appeared in the *Saturday Eve-*

ning Post have a bearing upon this matter. In the last article Mr. Lansing shows that all attempts to remake the world without the divine provision for regenerating the human heart are useless. Here are his words:

"From the theoretical standpoint of the moral philosopher, good faith and

a sense of justice are irresistible forces in the relations between nations, but practically—and we must look to the practical in the world of the present—selfishness is, and I fear will continue to be, the supreme impulse of nations in their dealings with one another until mankind is morally regenerated."

New Plan To Make Money For Your Church



Our new plan offers wonderful opportunity to your Church Organizations to make large profits and will do much to promote the welfare of the Church, the community and the Kingdom by placing the Gospel daily before thousands that now may be indifferent. This is an opportunity to do real practical Christian service by disseminating God's Word and at the same time quickly make \$50 to \$500 by simply placing in every home this beautiful 1922

Scripture Text Calendar

Twelve Famous Paintings reproduced in color make this 1922 Calendar beyond a doubt the finest Scriptural Work of its kind yet produced. The beautiful color work, the exact reproduction of famous paintings, make it greatly treasured in every home. On the cover is a beautiful reproduction of the famous painting, "Master, I Perish," and for each calendar month appropriate 4-color reproduction of famous paintings.

Famous Paintings in Colors

JAN.—Christ Healing the Sick Child.
FEB.—Returning from Jerusalem.
MAR.—Story of the Good Samaritan.
APRIL.—He is Risen.
MAY.—Christ Teaching Little Children.
JUNE.—The Son of a Carpenter.

JULY.—Christ Going Through the Wheat Field.
AUG.—Christ and the Fallen Woman.
SEPT.—Jesus Sitting by the Sea of Galilee.
OCT.—The Rainbow Promise.
NOV.—The Story of Jacob's Ladder.
DEC.—The Holy Night.

International Sunday School References And a Cheering Scripture Verse Each Day

By referring to the Scripture Text Calendar you can immediately tell what the Sunday School Lesson will be for any Sunday in 1922. A cheering scripture verse is given each day and the verse for each Monday is the Golden Text in full for the preceding Sunday.

200-Year Calendar

By the use of which you can locate the day of the week on which you were born, or any important event in history and the Easter Sundays between 1860 and 1955. A Table shows the standard time around the world.

SPECIAL OFFER TO CHURCHES

to raise money for any special purpose. Twelve members can easily sell 250; twenty-five members should quickly sell 500. Order now all you can use.

	Cost	Sell for	Profit
100 Calendars	\$ 21.00	\$ 35.00	\$ 14.00
200	38.00	70.00	32.00
250	48.50	87.50	40.00
300	54.00	105.00	51.00
500	85.00	175.00	90.00
1000	160.00	350.00	190.00

The retail price is 35c each. Terms, cash within 30 days after shipment. Order must be signed by pastor and officer of organization ordering. Calendars are not returnable.

Ideal Holiday Gift

To individuals who desire a quantity for personal use as Holiday Gifts, we herewith quote smaller quantity rates:

Single copies, 35c; 5—\$1.65;
12—\$3.75; 25—\$7.50; 50—\$12.50.

MESSANGER PUBLISHING CO.

314 W. Superior St., Dept. C-4 Chicago, Ill.



Messenger Publishing Company,
314 W. Superior St., Dept. C-4 Chicago, Ill.

Kindly ship at once.....Scripture Text

Calendars. We agree to pay you \$.....
within 30 days after shipment.

.....
Officer of Society

.....
Pastor

.....
Shipping Address

International Sunday-school Lessons

P. B. Fitzwater

October 9

Paul at Ephesus
Acts 19:1-41

Golden Text:—"Thou shalt worship the Lord thy God, and him only shalt thou serve."—Matthew 4:10.

I. John's Disciples Become Christians (vv. 1-7).

These twelve disciples had only been taught the baptism of repentance as a preparation for the kingdom of God. Paul taught them to believe on Christ, that is, to receive Him as the One who had on the cross provided redemption for them. When they received Christ, Paul laid hands upon them and they received the Holy Spirit.

II. Paul Preaching in Ephesus (vv. 8-10).

1. In the Jewish Synagogue (v. 8). Though the Jews were Paul's inveterate enemies, his rule was to go with the gospel to them first. He was permitted to preach in the synagogue for three months. His preaching was characterized by (1) boldness. He realized that God sent him and that His authority was back of him. This should characterize every preacher and Sunday-school teacher. No apology should be made for their utterances. (2) Reason. God's message is in accord with the highest reason. (3) Persuasion. Paul says, "Knowing the terror of the Lord we persuade men." It is not enough to come boldly with a reasonable message; it must be accompanied by persuasion. (4) Concerning the kingdom of God. He did not discourse on current events, literature, or philosophy, but upon the message of salvation through Christ. Every opportunity of speaking to dying men about Christ ought to be used as though another would never be given.

2. In the Schoolhouse of Tyrannus (vv. 9, 10). The Jews were enemies of the gospel of the grace of God. Paul's earnest preaching only hardened them. When they came out and spoke openly against this way of salvation in Christ, Paul separated the disciples from them and retired to the schoolhouse of Tyrannus. This was followed with glorious results.

III. God Working Miracles by Paul (vv. 11-16).

Ephesus was noted for its wonder-workers. If Paul's ministry was to be successful here, God must in an extraordinary way put His seal upon the work. So wonderfully did He manifest His power that handkerchiefs and aprons brought from Paul's body healed the sick and cast out evil spirits from those who had been made wretched by them. Everywhere the spirits owned the supremacy of the risen Lord. Seeing the marvelous power operating through Paul,

certain strolling Jews who went about the country practicing the magical art at the expense of their poor unfortunate fellows, undertook to use the name of Jesus in their incantations. Knowing that the connection with Christ was not real on the part of these Jews, the use of His name by them only enraged the evil spirit, who sprang upon them and overcame them. The name of Jesus is only powerful on the believer's lips.

IV. A Glorious Awakening (vv. 17-41).

1. Fear Fell upon All (v. 17). News of the casting out of these evil spirits created impressions favorable to Christianity.

2. It Brought to the Front Those who Professed Faith in Christ while not Living Right Lives (v. 18). They believed, but had not broken from sin. Great blessing would come to the church if some awakening could come to those whose lives are not in keeping with their profession, and cause them to openly confess and make a new start.

3. Gave up the Practice of Black Arts (v. 19). This means forms of jugglery by use of charms and magical words. All such are in opposition to the will of God; therefore no one can have fellowship with God and practice them. They proved the genuineness of their actions by publicly burning their books. Though this was an expensive thing, valuation about \$12,500, they did not try to sell the books and get the money back. When you find you have been in a wrong business make a clean sweep of things; burn up your books on Spiritualism, Christian Science, etc.; empty your whiskey and beer into the sewer, and have a tobacco party similar to the "Boston Tea Party." If there is to be a revival in our day it must come by men and women separating from their sins.

4. Uproar of the Silversmiths at Ephesus (vv. 23-41). (1) The occasion (vv. 23, 24). This was the power of the gospel in destroying the infamous business of Demetrius and his fellows. It was clear to them that idolatry was tottering before the power of the gospel. They were not interested particularly in the matter from a religious standpoint, but because it was undermining the principal business of the city. In this case, as in all others where the gospel is faithfully preached, the world is disturbed. It is a good sign when under the preaching of the gospel a community begins to stir. (2) The method (vv. 25-29). Demetrius, a leading business man, whose business was the stay of others of a similar nature, called a meeting and stated that much people had been turned from idolatry and that the market for their wares was materially weakening. He appealed to his fellows (a) on the ground of business,

saying, "This our craft is in danger of being set at naught" (v. 27). The world is willing to tolerate any kind of religious or moral awakening as long as it does not interfere with its business or manner of living. (b) On the ground of religious prejudice. He said, "The temple of the great goddess Diana should be despised" (v. 27). He became quite religious when he saw that his business was being interfered with. His speech gained his end; the whole crowd was enraged and yelled in unison, "Great is Diana of the Ephesians." This method of proving a point seems quite modern. The mob was quieted by the tact and good judgment of the town clerk. First, he reproves them for yelling for two hours to prove a point which everybody admitted (vv. 25, 26); secondly, he showed that Paul and his company were not guilty of any criminal act (vv. 27-29); thirdly, he showed that the people were in danger of being called to account for this riot, should it come to the ears of Caesar (vv. 40, 41).

October 16

Paul Writes to the Christians at Corinth

1 Corinthians 1:10, 11; 13:1-13

Golden Text:—"And now abideth faith, hope, charity, these three; but the greatest of these is charity."—1 Corinthians 13:13.

I. Party Spirit in the Corinthian Church (1:10, 11).

In this church rival factions were contending against each other. Some were for Paul, some for Apollos, some for Peter, and some for Christ. The cause of this condition was failure to see that the membership and interests of all Christians center in Christ. Christ is the one only head, and the membership composing His body cannot be divided. By one Spirit all were baptized into the one body (12:13). Sectarianism is an evil to be deplored. The church is a powerful unifier of mankind. The factious spirit in the church mars its testimony and retards its growth. Those who understand the oneness in Christ will be joined together in the same mind and judgment.

II. Love the More Excellent Way (1 Cor. 13:1-13).

All of the Spirit's gifts are good, but the most valuable of all is love. Not all can preach or interpret tongues, but all can have the gift of love. Love in this chapter is the more excellent way of chapter 12:31.

1. The Pre-eminence of Love (vv. 1-3). It transcends (1) speaking with tongues. For men to possess the loftiest eloquence and be lacking in love is to be as booming brass and a clanking cymbal. To be able to speak pleasingly and powerfully is desirable, but to love is better.

(2) The gift of prophecy—the ability to unfold mysteries. To be able to penetrate the mysteries of nature and providence is good, but to love is better.

(3) Faith of the most vigorous kind,

Moody Bible Institute Monthly

even such as to remove mountains, is of less value than love.

(4) Philanthropy of the most generous sort, causing one to surrender all earthly goods for the sake of the poor, is praiseworthy, but unless actuated by love is valueless before God.

(5) Heroic devotion which leads to martyrdom is profitless unless backed by love.

2. The Attributes of Love (vv. 4-7).

(1) It is long-suffering and kind. It means not only to bear long, but to be kind all the while. It is much easier to bear long than it is to be kind all the while. Patience seasoned with kindness is a remarkable virtue.

(2) It is free from envy. Those who love are entirely free from the spirit engendered because of the superior worth and success of others.

(3) It is free from boasting and vanity. Love strives to do good to all and is not careful to seek admiration and applause.

(4) It is decorous. Love is always polite and mannerly; knows how to behave at all times.

(5) It is unselfish. It is always seeking the good of others and is forgetful of self.

(6) It does not give way to passion. It does not allow itself to be aroused to resentment. It is not quick-tempered.

(7) It takes no delight in evil; does not impute evil motives to others; is not suspicious. It is forgiving. Love has no sympathy with that which is evil, but sympathizes with that which is true; has a common joy with it.

(8) It bears all things. It encases itself in the gracious mantle of love and shuts all evil out.

(9) Love is trustful; it looks into the future with confidence.

(10) Love is hopeful; it seizes the things of the future and brings them into the present, appropriating them for its use.

(11) Love is firm. It is free from vacillation. It intelligently sets its attention to things that are right and with unvarying strength holds fast.

3. The Permanence of Love (vv. 8-13).

(1) It outlasts prophecy. Prophecy in the Scriptures means both a foretelling of events and the teaching of the Word of God. Prophecy as prediction shall be fulfilled; prophecy as teaching shall be brought to an end in that day when teaching is not needed—"And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest" (Heb. 8:11; Jer. 31:34).

(2) It outlasts speaking with tongues. The race once spoke the same language, but as a judgment for sin and rebellion God brought confusion and caused the people to speak many tongues. The day is coming when the redemption wrought by Jesus Christ shall have been accomplished in all its fulness; all nations shall be brought back to one tongue. "The tongues of earth are many; the language of heaven is one."

(3) It outlasts knowledge. The knowl-

edge we now have is only relative, but the day is coming when this relative knowledge shall be done away by the coming in of a wider and nobler intelligence; the twilight shall be lost in the effulgence of the full-orbed day; childhood shall be lost in maturity, for at Christ's coming we shall see Him face to face and shall be like Him. Love will always abide, for God is love.

October 23

Paul's Last Journey to Jerusalem
Acts 20:1-21:17

Golden Text:—"Let us not be weary in well doing; for in due season we shall

reap if we faint not."—Galatians 6:9.

1. Paul's Visit to Greece and Miletus (20:1-16).

Two incidents marked this trip:

1. The Jews Laid Wait for Him (vv. 1-5). This plot obliged him to retrace his steps through Macedonia instead of a more rapid sea voyage.

2. Fellowshiping the Disciples at Troas (vv. 6-16). He met with them around the table of the Lord and spoke words of encouragement. While preaching here, Eutychus in a deep sleep, fell from a window and was killed. Paul restored his life, thus giving to the disciples a sign of divine power which was greatly needed at that time.

Not, How might it be done? but, How has it been successfully done? is the test-question that determines whether an article on methods of work shall be published in

The Sunday School Times

The Times does not offer its readers theory, but successful practice.

It is in touch with the most successful and consecrated workers throughout North America and the world, to share with its readers the very cream of their best methods. In almost every issue such successful methods are described.

"QUESTION BOXES FOR SUNDAY-SCHOOL WORKERS." Several Sunday-school experts conduct "Question Boxes" in the Times, to which readers may send their practical questions and receive, in print, skilled counsel in reply. These Question Boxes cover general Sunday-school work, Teacher Training, Home Department, Elementary Teacher's questions, Adult Bible Class Work, and the like.

WORLD-WIDE SUNDAY-SCHOOL NEWS is gleaned from the entire world and brought together in a department of unusual and picturesque interest.

OBJECT LESSONS FOR YOUNG PEOPLE will have special prominence during 1922, showing superintendents and teachers how to grip the attention and drive truth home unforgettably.

PARENTS' PROBLEMS, in the field of home life and child training, will be taken up by special articles from experienced, consecrated parents and students of child life. A Question Box also will be a clearing house of such information.

PRIZE OFFERS, made by The Sunday School Times for the best articles on practical topics, have frequently brought forth successful method material for which thousands of readers have been grateful. During 1922 the following Prize Contests will be conducted by the Times:

How I Prepare My Lesson for Teaching

How I Teach the Lesson in Class

What Makes a Good County Convention?

What the Convention Did for Our School

How We Won and Held a Large Attendance

Will You Test It—Right Now?

Not only for yourself—do that, anyway—but why not send it to a few friends? Why not speak at once to some of your fellow workers in the Sunday school, and let them know that they too can have

The Sunday School Times

for 10 weeks for 25 cents? Our "Get-Acquainted" offer which thousands have accepted.

And this means receiving every week for 10 weeks the best work of a dozen trained specialists on the study and teaching of the International Improved Uniform Lessons, with a wealth of other articles of absolutely vital concern to the Christian of today. This coupon is for your convenience.

Name _____
Address _____

THE
SUNDAY
SCHOOL TIMES
COMPANY,
1031 Walnut St.,
Phila.

For the 25 cents enclosed
please send The Sunday School
Times for 10 weeks to

II. Paul's Farewell to the Ephesian Elders (20:17-38).

His object in this address is to impress upon them their responsibility.

1. Review of His Three Years' Ministry (vv. 18-21). (1) The spirit of his ministry (v. 19). He was humble, tender and faithful in spite of the many trials which befell him. (2) The faithfulness of his ministry (vv. 20, 21). He made known unto them everything which was of profit, taught them both in public and in private. He neglected no class, Jews or Greeks. He was impartial in all his ministry. (3) The theme of his ministry (v. 21). Repentance and faith. This is the pre-eminent note in the message of true ministers today. Men and women need to repent of their sins and believe on the Lord Jesus Christ.

2. The Present State of Things (vv. 22-27). Having reviewed his ministry, this he now points out clearly. (1) His immediate purpose was to go to Jerusalem (v. 22). (2) Bonds and afflictions were lying across his path (v. 23). Despite these he went forward with undaunted courage, knowing that God was leading him. (3) His fixed purpose (v. 24). He was determined to complete his ministry at whatever cost—even giving up his life. (4) His consciousness of obligation discharged (vv. 25-27). Knowing that they should see his face no more, he called them to record that he had not shunned to declare the whole counsel of God; therefore was free from the blood of all men.

3. His Charge to the Elders (vv. 28-35). (1) The ground of (v. 28). The flock for which they must care was purchased by the precious blood of Jesus and they had received their commission from the Lord. (2) The impending evils (vv. 29, 30). False teachers would arise from their own number. Grievous wolves would devour the flock. The most deadly foes of the church are those ministers and Sunday-school teachers who are unfaithful to their trust. (3) Incentives to faithfulness (vv. 31-35). His own example of watching night and day for three years is held up before them; his unselfish services, laboring with his own hands night and day that he might be free from suspicion of selfishness.

III. Paul Tarrying Seven Days at Tyre (21:1-6).

His point of destination was Jerusalem. He was pressing onward thither with all speed, but on account of the unloading of the ship he was obliged to wait at Tyre for seven days. During this delay he searched out the disciples who lived in that city. While here, certain disciples said that Paul should not go to Jerusalem. The information which these disciples received by the Spirit was doubtless the same as that given to Agabus (vv. 10, 11). Agabus told exactly what the Spirit said, which sets right what the Tyrian disciples seemed to say. We should give heed to prophesying, but should prove their utterances. Let all who claim to speak with the Holy Spirit give the exact words so that they can be

OUT OF WORK?

THE period of business depression now prevailing has released among others a large number of earnest Christian men and women and for these we suggest Colportage or "Book Missionary" work—even if undertaken temporarily.

No employment could have a higher purpose—the promulgation of the Gospel message and the upbuilding of the Christian life.

No work is scarcely more apostolic in meeting the world's greatest need than by home-to-home visitation (Acts 5:42).

Few forms of labor have a wider adaptation to territory, age, and natural gifts.

Few lines of employment can be taken up, as this, in "spare time," and still yield an encouraging return.

Many kinds of service are not so remunerative financially.

If you are not directly interested please show this "ad" to a friend or acquaintance—or, suggest name and address to us. Full particulars gladly sent.

THE BIBLE INSTITUTE COLPORTAGE ASS'N
822 North LaSalle Street, Chicago

subjected to legitimate tests. The same Spirit which showed to these disciples that suffering awaited Paul, revealed unto him the same suffering and sent him forward into it. If this be kept in mind, the apparent contradiction between what the disciples received through the Spirit and what Paul received by the same Spirit, will be removed.

IV. Paul Tarrying in Philip's House (vv. 7-14).

Resuming their journey they paused briefly at Ptolemais to greet the brethren there, after which they went to Caesarea. Here they took up their abode with Philip who had so successfully wrought in the early days of the church. His four daughters doubtless are mentioned to show that the Spirit's gifts are not confined to one sex. They were devoting themselves to the Lord's work in harmony with the prophecy of Joel (Acts 2:17-21).

V. Paul at Jerusalem (vv. 15-17).

The brethren at Jerusalem gladly received him and his companions. Paul's lodging place was with an old disciple.

October 30

Strong Drink in a Nation's Life (World's Temperance Sunday) Isaiah 28:1-13

Golden Text:—"Woe unto him that giveth his neighbor drink."—Habakkuk 2:15.

I. God's Judgment upon Israel (vv. 1-4).

The woe pronounced against Samaria is that of the nation because Samaria, the capital city, stands for the nation.

1. The Sin for Which Israel Was Judged (v. 1). It was drunkenness, which seems to have been a national sin (Isa. 5:11, 12; 7:5; Amos 2:6, 8, 12; 4:1; 6:6). Samaria's position was an enviable one. The whole nation was proud of her. The crown of pride whose glorious beauty had been so marked was now fading through the blighting effects



A simple, practical, supplementary set of Hand Work to be used with the INTERNATIONAL GRADED LESSONS for Beginners and Primary grades. Something for the child to do every Sunday in the year. The material for the child is ALL prepared. A Teacher's Handbook.

Send stamp for Specimen Pages.

MILLER PUBLISHING CO., Salamanca, N. Y.

THE HYMNS YOU LOVE

WITH THEIR ORIGINAL WORDS AND MUSIC

A NEW VOLUME NOW READY

Selected Gospel Hymns

Comprising 271 Choice Selections from the Famous

MOODY & SANKEY GOSPEL HYMNS
NOS. 1 TO 6 COMPLETE

Contains the favorite and the tenderest of the World's best hymns. Herein are songs of grace, zeal, strength, reverence and devotion; songs born of sorrow and of joy, of resignation and of hope; the soul-songs that have become immortal, and which have endured to the lasting benefit of present and coming generations.

256 pages, including Scripture Readings, Index, and Topical Index.

Single Copy - 60c, postpaid
Full Cloth, ink stamped - \$50 per 100

Orders for less than 20 copies sent postpaid at the single copy rate. Transportation extra on quantity orders.

THE BIGLOW & MAIN COMPANY

156 FIFTH AVENUE DESK 10 NEW YORK

Moody Bible Institute Monthly

of drunkenness. Just as the flower severed from the parent stem droops and fades, so drunkenness had sapped the vitality from the nation and left it as a fading chaplet of flowers on the head of a drunkard. These people had no higher ambition than to live for what their carnal natures craved.

2. The Instrument by Which the Punishment was Effectuated (v. 2). It was to be by the strong hand of the Assyrians. The imagery of this verse shows that this destruction was to be sudden, swift and irresistible. Such ruin awaits all who refuse to hear and do the sayings of Christ (Matt. 7:25-27).

Some of the evils wrought by drunkenness:

(a) Strength is wasted by it (v. 1). "Are overcome with wine." Man's manifold strength, physical, mental and spiritual is soon mastered by strong drink. Instead of using this strength to subdue this craving he capitulates before it. (b) Honor brought into the dust. "Shall be trodden under feet" (vv. 1, 3). Just as this proud city was humbled through intemperance, so does drunkenness bring down into the dust those high in educational, social and business circles. (c) It despoils beauty (vv. 1, 4). "Beauty is a fading flower." Beauty soon departs from the form and spirit of men and women who indulge in the intoxicating cup. How repellent have become many who were once beautiful! (d) Wisdom is turned aside (v. 7). "They have erred through wine and strong drink." As a consequence they were groping in darkness instead of walking in the light of the Lord.

II. The Lord's Promise to the Remnant (vv. 5, 6).

Out of this awful darkness shines a ray of brightness, for following the destruction of the proud city the Lord of Hosts is promised for a crown of glory to the remnant of His people. This pointed forward to the coming of the Saviour (Zech. 6:13). Their hopes were partially fulfilled at the first coming of the Saviour, but the real fulfilment shall be when drunkenness, pride and all unrighteousness, shall disappear before the glaring light of the Sun of Righteousness (Mal. 4:2; 1 Pet. 5:4).

III. The Sinfulness of Judah (vv. 7-10).

1. Drunkenness (v. 7). Judah had also erred through strong drink. Even their priests and prophets had fallen through the blighting effects of wine. The people almost invariably follow in the steps of their leaders. Indulgence in strong drink had dimmed their vision, disqualifying them for the declaration of God's will. Therefore they were unfit for the administration of the civil affairs. It was a violation of God's law for a priest to take wine before entering the Tabernacle. The drunkards of both Judah and Ephraim are denounced. The message is a fitting one for this day, for the Scriptures declare that no drunkard shall enter the kingdom (1 Cor. 5:11; 6:10). The prophet does not sweeten

his words, but calls things by their right names. As it was necessary to use strong words in denouncing the sins of the people in that day, so must strong words be spoken today. The people may speak of the preacher as being coarse and vulgar, but let it be remembered that "fine words are the Devil's veils for coarse sins." The awful sin of drunkenness should be denounced in the strongest terms possible by God's servants. Let those who are leaders of the people see to it that they do not go reeling and staggering as they did in those days.

2. Unnamable Filth (v. 8). This description shows a condition which is deplorable indeed. Filth and drunkenness go hand in hand.

3. Mockery (vv. 9, 10). In addition to their drunkenness and filth they scornfully mock God's prophets. These priests had become so hardened by their drunken debauchery that they set at naught Isaiah's instructions and scorned God's messengers. They questioned their authority and gave back the answer of ridicule as if to say, "We are teachers, what do you mean to teach us? Are we babes that have just been weaned? You come to us with your line upon line, line upon line." They were not only unwilling to receive the message, but tired of the way in which it was delivered. They wanted something new. Many about us are guilty of the same things. Not being willing to receive the message, they com-

"Oh, to be able to voice my faith"

—cry those whose tongues are halted by a too meager knowledge of God's Holy Word. How many times you have longed to rise in prayer meeting, or a young people's society meeting, and pour out the praises that filled your heart, or tell of the blessing you had found in some Scripture passage—yet have remained silent in your seat! How many times you have thirsted to share the very depths of your soul—yet lack of words made expression too difficult. Your starved knowledge of Scripture truth, your slender grasp of the Divine Revelation, make you timid to speak out in the presence of others who have studied the Bible diligently. Surely, you are not measuring up to the standard of a true Christian worker if your heart and mind are not well stored with the knowledge of God's Word. All true Christians—whether business men, housewives, office workers, Sunday School teachers or preachers realize that by personal conversation as well as by their conduct they should bear witness in their daily contact with others. And they crave fuller knowledge and greater readiness to do it. Through



Rev. James M. Gray, D.D. Author of the Synthetic Course

Moody Bible Institute Correspondence Courses

you can secure a thorough working knowledge of the Bible. As you proceed with these studies your life will be wondrously enriched, your latent intellectual powers developed, your stores of knowledge gloriously increased.

Read What Other Students Say:

"As I finish the course, I find no words to express my thanks for the help it has given me."

"I have gained more real knowledge of the Bible and God in studying the one book (Genesis) as your course directs, than I ever before gained from the whole Bible."

"I often mention in my sermons that a Correspondence Course from the Moody Bible Institute has been of far greater value to me than all my Bible and theological work in college."

"I am sending in my last Bible lesson," wrote a student of the Synthetic Course, "and words fail me when I try to tell what these lessons have meant to me. I never enjoyed anything more in my life."

Another says, "It has never been my privilege to be fascinated with any Bible study as I am with the Scofield Course."

Another: "This course (Evangelism) I have just completed has been a joy to my soul and has given great strength to my spiritual life."

ENROLL NOW!

These courses open a new world to you—broaden your vision—help solve your problems—give comfort and encouragement. You will be a personal pupil—time, place and amount of study under your own control. The prices are low—these courses are not sold for profit. Send the coupon at once for free prospectus describing our 8 courses in detail.

8 Bible Study COURSES BY MAIL

Synthetic Bible Study

—a fascinating study of the contents of the whole Bible, really in a class by itself.

Practical Christian Work

—for soul winners and workers in exceptional forms of Christian service.

Bible Doctrine

—a biblical course in the great doctrines of the Christian faith.

Bible Chapter Summary

—a unique method of becoming acquainted with every chapter in the Bible.

Introductory Bible Course

—true to its name.

Evangelism

—nothing in modern evangelism overlooked.

Christian Evidences

—an old subject brought up to date.

The Scofield Bible

Correspondence Course

—scholarly, comprehensive, tested for a quarter of a century and taken already by 13,000 students.

MAIL THIS COUPON TODAY

THE MOODY BIBLE INSTITUTE,

Dept. 4F, 153 Institute Place, Chicago, Ill.

Send me your prospectus giving complete information regarding your eight courses in Correspondence Bible Study.

Name.....

Address.....

plain of the manner in which it is delivered. The doctrine of salvation by blood alone is not a very popular one; the preaching of the Cross is foolishness to some (1 Cor. 1:18-21; 2:14). Men do not like God's message because it calls them to make a surrender of their sins.

IV. Judah's Punishment (vv. 11-13).

The prophet replies to these drunken scoffers that their very drunken questions should be answered by the Lord in judgment. God had repeatedly offered them rest, but they had as repeatedly refused it. Their scorn and contempt are answered with the bitterest sarcasm. The bloody conqueror would come upon them and cause them to be snared and taken. Their condemnation was aggravated by their chafing under the Lord's instructions.

November 6 Paul's Experiences at Jerusalem Acts 21:18-23:24

Golden Text:—"God is our refuge and strength, a very present help in trouble. Therefore will not we fear."—Psalm 46:1, 2a.

I. Paul's Arrest (21:18-40).

The immediate occasion of this was his effort to remove the prejudice which certain ones held against him. His reception by the representatives of the church was most cordial. In order that all the brethren in Jerusalem might graciously receive him, it was proposed to him by the elders that he take a Jewish vow to prove that he was in no way opposed to the law. They recognized that such an act would in no way compromise or involve the Gentile brethren. Furthermore, this would not compromise his own principle of action, namely, to the Jews he became a Jew and to the Gentiles, a Gentile—all things to all men in order to gain them for Christ. If such vow had been imposed as a condition of salvation he would not have dared to comply. We should be willing to conform to the decisions of others for the sake of conciliation, unless principle is involved. As to how far this act conciliated the Jews, we are not told, but it only enraged the unbelieving Jews, causing them to resort to mob law. These maddened Jews on the basis of a supposition seized him and dragged him from the temple and beat him mercilessly, intending to put him to death. Paul was rescued from the mob by the Roman guard stationed near by. The chief captain not being able to get information from the howling mob, bound Paul and started for the castle. In order to protect him from the murderous frenzy of the mob, the soldiers lifted him upon their shoulders and bore him up the stairs, thus shielding him from their hate. Paul kept himself under control and politely asked permission of the captain to speak to the people. When he addressed him in Greek and quoted his Roman citizenship, the captain granted his request. Let us learn from this to keep ourselves calm and under control, for our times are in God's hands and that

we cannot be injured without His permission.

II. Paul's Defense (22:1-27).

His chief concern was not his own safety. He used his last opportunity to witness unto them of Christ.

1. His Claim for a Rightful Hearing (vv. 1-3). (1) His birth (v. 3). He was a Jew born in Tarsus, a city of no mean reputation. (2) His education (v. 3). He was educated in school under the tutorship of Gamaliel and instructed "according to the perfect manner of the law of the fathers." (3) His zeal (v. 3). He was as zealous toward God as those Jews who were trying to destroy him.

2. His Attitude Toward Jesus (vv. 4, 5). "I persecuted this way unto the death"—it was one of hatred, as was that of the Jews. He appealed to the high priest as a witness (v. 5).

3. How His Attitude was Changed (vv. 6-16). His changed attitude was brought about by the intervention of God. While on his way to Damascus with authority to bind and bring the Christians to Jerusalem to be punished he was smitten to the ground by a light from heaven, and the voice of the Lord said, "Why persecutest thou me?" When Paul inquired as to what the Lord would have him do, he was told to go to Damascus where he would be told what to do. Ananias was sent by the Lord to make known His will to him.

4. The Lord Commissioned Him to Go to the Gentiles (vv. 17-21). It was not of his own will that he preached to the Gentiles, but by the Lord's direct commission.

III. Paul Before the Sanhedrin (23:1-10).

The Roman officer in order to learn why Paul was arrested, commanded the chief council to assemble and brought Paul before them. This shows that there was an effort to give justice by the Romans, which was entirely lacking in the highest religious body of the Jews. Ecclesiastics often resort to schemes which heathen courts would disdain.

1. Paul's Earnest Look at the Council (vv. 1, 2). This was a solicitation of their honor to give him a fair hearing, and also a look of conscious integrity and unflinching courage. He protests that his behavior as a persecutor of the church and preacher of the gospel has been in keeping with the highest principle of national integrity. At this the high priest ordered him to be smitten on the mouth. This was conduct ill in keeping with the head of the highest religious tribunal.

2. Paul's Stern Rebuke of the Head of the Council (v. 3). "God shall smite thee, thou whited sepulcher"—fair without and foul within. This was a just sentence, no doubt directed by the Lord. Paul's words show that he had the highest respect for the office, but the man now occupying it was not worthy of it.

3. Paul's Appeal to the Pharisees (vv. 6-10). Seeing that he could not get a fair hearing, and perceiving that the body before him was made up of Pharisees and Sadducees, he appealed to the Pharisees

hoping to get their attention, for his preaching had something in common with their beliefs. This resulted in a squabble, in which Paul was in danger of being torn into pieces by both parties.

IV. The Lord Stood by Paul (v. 11).

Paul was in great need of grace to sustain him. He may have begun to question the wisdom of his course in going to Jerusalem, but this assured him that his course was right, and thus comfort was brought to him. With Heaven's approval he was nerved for the trials which awaited him at Rome.

V. The Conspiracy to Kill Paul (vv. 12-22).

More than forty men banded together for the purpose of getting Paul out of the way. They placed themselves under a curse to abstain from eating and drinking until they had murdered him. God defeated their plans without a miracle. This was done by Paul's nephew. Their fatal mistake was that they left God out of the question. God can use the simplest means to frustrate men's counsels.

Individual Cups

Your church should use. Clean and sanitary. Send for catalog and special offer. Trial free.

Thomas Communion Service Co. Box W Lima, Ohio

F. B. MEYER'S Meditations on the Whole Bible Daily Devotional Commentary

In Five Volumes. Each 75 Cents
The Set Boxed, \$3.75.

¶No work from Dr. Meyer's helpful pen contains more of his innermost thought than these volumes of his devotional comments on every chapter of the Bible—"printed from the types of his own daily experiences."

WILLIAM E. BIEDERWOLF, D. D.
Secretary the National Federated Evangelistic Committee

Evangelism

Its Justification, Its Operation and Its Value. Dr. Biederwolf's calm, measured presentation of the methods best calculated to secure results which can be permanently conserved is especially welcome to-day. Net \$2.00

CHARLES FORBES TAYLOR

Boy Evangelist

The Riveter's Gang

And Other Revival Addresses. The "boy evangelist" (so known since he was nine years of age) presents a volume of his most successful revival addresses, packed with anecdotes, illustrations and dialect gospel truths. Net \$1.25

EDWARD LEIGH PELL

Author of Pell's Notes

What Did Jesus Really Teach About Prayer

Dr. Pell's new book is a helpful inquiry into the question of how the Christian of to-day should use prayer, the greatest weapon in his arsenal. Net 1.50.
F. H. REVELL CO., 158 5th Av., N. Y., 17 N. Wabash, Chicago

Moody Bible Institute Monthly

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent.—Editors.

HARMONIZING CHRONOLOGY

H. S. S., New York, N. Y.

Question: How do you harmonize the 400 years of Genesis 15:13 and Acts 7:6, with the 430 years of Exodus 12:40, 41 and Galatians 3:17?

Answer: The 400 years includes the period from the time of the weaning of Isaac and the disinheriting of Ishmael to the Exodus and the giving of the law. It includes the sojourn of Abraham's seed in Canaan and in Egypt. The 430 years extends from the call and covenant of Abraham to the Exodus and the giving of the law. For a fuller discussion see *The Romance of Bible Chronology*, by Austey.

THE GIFT OF SANCTIFICATION

G. L. B., Marion Center, Pa.

Question: Did Paul receive the gift of sanctification at the time of his conversion?

Answer: Much depends upon your definition of sanctification. Is it a gift of God to us, or is it a work of God in us? Is it an experience or a condition? Is it instantaneous or progressive? May it not have several meanings or aspects? In the sense that Paul was set apart for God when he was converted, he was at that moment sanctified. It was a past experience (1 Cor. 6:11). In the sense of God's work of grace continuing in us, we are continually being sanctified. This is a present and progressive experience. But there is a more complete experience reserved for the future, which extends to spirit, soul, and body (1 Thess. 5:23).

THE BIBLE TEACHING ABOUT DIVORCE

W. H. S., Chase City, Va.

Question: What does the Bible teach about divorce?

Answer: The Old Testament law of divorce is found in Deuteronomy 21:3-9. This law was restrictive of a greater freedom that has been practiced. The doctrine in the New Testament is summarized in Matthew 19:3-12. The exception to divorce has been touched upon in chapter 5, but in chapter 19 the whole subject is elaborated. Christ abrogated the liberty granted under the Mosaic law, going back to primary principles. According to Christ, only the sin of fornication makes divorce permissible. Adultery is destructive of family life and happiness. To free the innocent party in such a case, is an act of justice and prevents compulsory polygamy. The teaching of Paul nowhere runs counter to the teaching of Christ upon this subject.

OCTOBER, 1921

INSPIRATION OF WORDS, OR OF CONCEPT?

D. E. R., Redwood Falls, Minn.

Question: If the inspiration of Scripture extends to the words instead of only to the concept, how then shall we account for the varied styles of writing which portray the characteristics of the individual writers?

Answer: We might preface our answer by asking, How can we have a clear concept or express it accurately except through the use of words? In some way, impossible for us to understand how, the writers of the Bible preserved their characteristics of style, but were so controlled by the Holy Spirit that what they wrote were the words of God as well as the words of man. But God chose His men for the special writings. For example, He did not choose Jeremiah to write the book of Isaiah, nor Mark to write the Apocalypse.

SPIRIT, SOUL, AND BODY

C. A. B., Minneapolis, Minn.

Questions: 1. Is man a trinity—spirit, soul, and body?

2. Please define soul and spirit.

3. Have animals soul and body, seeing they have body and life?

Answers: 1. The Bible speaks of man as a trinity (1 Thess. 5:23). But sometimes the terms "soul" and "spirit" are used interchangeably.

2. In the psychological sense we may say, speaking generally, that its soul is the person, and body and spirit the agents. Dr. Stalker states the facts differently: "The soul is the intermediate element in man's nature, between the body at the bottom and the spirit at the top." Through the body the soul is in touch with the material world, and through his spirit he may communicate with God. The spirit is "the throne of God in human nature." The soul of the natural man may reason but never worship or pray. The spirit has reason, love, conscience, and can commune with God. When the body dies the soul and spirit are not separated.

3. An animal is an organized living body possessing sensations, but no soul. It has no moral or rational nature. But there is considerable divergence of opinion here, as upon the preceding topic.

ANGLO-ISRAEL

L. E. G., McDonald, Pa.

Question: What do you think of the Anglo-Israel theory?

Answer: The theory that the Anglo-Saxon race represents the modern descendants of the lost tribes of Israel rests quite as much upon tradition and supposition as upon historical facts.

The links in the chain of historical evidence are not evident enough to establish the theory, although certain facts are quite remarkable.

The promise made to David that he would "never want a man to sit upon the throne of the house of Israel" (Jer. 33:17) cannot refer only to the ten tribes of the northern kingdom, for that had already been destroyed prior to the days of Jeremiah. The Messianic promise made to David included all of the twelve tribes and cannot be limited even temporally to the ten tribes. Furthermore, David's throne was located in Jerusalem, not London, nor anywhere else. Israel has no corporate existence while outside of, or exiled from, the promised land. Hence no king is reigning over Israel at the present time. Her history is a blank so long as she is not in covenant relation to God. She is not under the curse on account of her disobedience. The time is coming, however, when both branches of the house of Israel will be restored to the land given to them and then a King, David's Son, will reign over them forever (Luke 1:31-33).

BRIEF MENTION

B. H., Ford City, Pa.

No; the law against murder has never been repealed.

M. D., Freehold, N. J.

We do not know who the "man of sin" is for the time has not yet come for him to be revealed.

F. J., Martinsburg, Neb.

An antetype is an earlier type. A prototype is the original from which the copy is made, or the type which prefigures the real. The antitype is the reality or fulfillment of the prototype.

W. T. M., Anacortes, Wash.

We commend the book, *Dispensational Truth*, by Clarence Larkin, although we might not agree with all the details.

J. D. S., Richmond, Kan.

We have no objection to the use of "Sabbath" instead of Sunday. The latter is probably used to distinguish the day from the Jewish Sabbath which is the seventh day of the week. Possibly the Lord's Day would be preferable to either of the first two.

C. E., Conneaut, O.

In Matthew 12:31, 32 the unpardonable sin seems to be the attributing to Satan the work of the Holy Spirit. For a fuller discussion see *Bible Problems Explained*, by Rev. James M. Gray, D. D., page 67.

H. E. A., Provincetown, Mass.

It is indeed a mystery why some Christians dislike to hear the subject of the return of Christ mentioned. One reason is because so much error is connected with the teaching of this subject which has brought it into dispute. But probably the real reason is the ignorance of the teaching of the Bible about the matter.

Missionary Department

E. J. Pace

TOO MUCH TO DO AT HOME

A New York pastor says that he "never could understand why we think so much more of a heathen abroad than at home," and he intimates that we ought to give less for foreign missions and more for the conversion of "the foreigners within the shade of our churches,"—a sentiment which was editorially endorsed by several newspapers. If, however, he had looked into the report of the Charity Organization Society of New York, he would have found a list of 3,330 religious and philanthropic agencies in his own city. If these churches and their auxiliary buildings were placed side by side, they would reach in one unbroken frontage of long-meter godliness from the Battery to Yonkers, twenty miles. The first time I visited New York's slum district, I was amazed by the number of missions. A high authority declares that "there is no other city in the world, except London, where more is being done to point the lost to the Son of God than in New York."

Everybody has seen the statement that St. Louis has one church for 2,800 of population; Chicago, one for 2,081; Boston, one for 1,600; and Minneapolis, one for 1,054. In the United States as a whole, there are said to be 187,800 churches, or one for every 400 people, one Protestant minister for 700, one Christian worker for forty-eight, and one communicant for five. Talk about the relative needs of the United States! In a typical town of 8,000 people, there are three Presbyterian churches, three United Presbyterian, three Methodist, two Episcopalian, and one Christian church. "For every missionary the church sends abroad, she holds seventy-six at home." A million Americans are engaged in distinctively religious work, about 150,000 of whom devote themselves to it as a separate profession. In the light of these facts, the statement that "the church cannot see the misery which is under her own nose at home" appears rather absurd.

How is it abroad? It is said that in Siam there is only one ordained missionary for 300,000 people; in India and Africa, one for 250,000; in China, one for 270,000; and in South America, one for 300,000.—Dr. Arthur J. Brown.

THE PRIMARY MOTIVE IN MISSIONS

One of the mysteries of the ancient world was the source of the river Nile. That mighty river, with its periodic overflow fertilizing the rainless land of Egypt, was worshiped with a wonder, all the greater that no one could tell the secret of its rise and fall. Down even into the literature of the last century you find references to the mystery of its

birth. But now that mystery has been unveiled. The primary sources of that wonderful river have been found in those giant mountains on the line of the equator, whose snow-clad summits pierce the heavens, untrodden by human foot, and for the most part hidden in haze from human sight. To find the primary motive in missions, we must in like manner trace them back to their primary source. . . . The deep in the awful need of the world has called to the deep in the infinite heart of God; and there, unveiled to our view by his own Word, we find the primary source of the whole missionary enterprise, its primary motive from beginning to end, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The love in God—there is the well-head of missions.—Dr. George Robson.

WANTED, ONE-TALENT MEN FOR INDIAN WORK IN PERU

It is so much the fashion now-a-days to appeal for "leaders," "princes among men," "the best our Universities can give," and the like, for foreign missions, that the above title may raise the dashed hopes of the really right sort of men. That is to say, of plain men, without great educational advantages, but with a love for souls, the proof of which will be the amount of common, non-heroic hardship they will endure day in and night out in order to win those souls.

The writer is just back from a journey of two thousand miles taken in order to study work, and opportunities for work, among the Quechua Indians. On that trip he has seen and felt enough to knock the poetry out of him—the sort of poetry that sings of the ancient Inca glories, with glowing quotations from Prescott, and may be sends along some semi-romantic photograph.

Instead he would present the prose appeal for men and women of sound enough body and simple enough aspiration to settle on some arid, unpicturesque plain, where little save potatoes and similar roots will grow, and where it is cold "thirteen months in the year," besides raining for more or less six. Not the heroic dog-sled cold of "Greenland's icy mountains," but the miserable Peruvian sierra cold, at 13,000 feet elevation.

The home would be little better than the Indian's mud hut, plus say the missionary's carpentering ability to add a window, and perhaps a zinc roof. That would be the "manse," with a stove inside for the combined drawing-room and kitchen—not forgetting a high-pressure cooker, for at such a height water boils at far below 212 Fahrenheit, but it does not digest the food for you!

Then the Indian parishioners. Well, not precisely a "come-over-and-help-us" crowd, but rather, on the whole, a sour, depraved, dirty lot. Robbed and ill-treated for centuries by the Spanish-speaking white, they have become suspicious and resentful, and are degraded by alcoholism and coca-chewing. Usually repulsive and insolent, and absolutely believed by the said Spanish-speakers to be worse than the beasts—without souls. There are exceptions. But what is written is pretty true of them as a whole.

Now in the equipment of the one-talent man and woman should be rough, useful medical knowledge and a great stock of patience to teach the Indian children. Thus the young, and perhaps the old, generation may be won.

In that comprehensive "one talent" must be the grit that will face the learning of the Quechua language—the Spanish should be mastered through Berlitz, or Gouin, or Pelman, before applying. But above all there should be that vision of Christ, and the eternal value of things, that Brainerd had, that will keep one content among the mud and misery and isolation.—T. Webster Smith, Arequipa, Peru.

ITEMS FROM HERE AND THERE

"Tell the white men," said an Emir of Nigeria twenty years ago, "that when

What 15 Cts Will bring You From the Nation's Capital

The little matter of 15c will bring you the Pathfinder thirteen weeks on trial. The Pathfinder is a cheerful illustrated weekly, published at the Nation's center, for people everywhere; an independent home paper that tells the story of the world's news in an interesting, understandable way. Now in its 29th year. This splendid National weekly supplies a long-felt want; it costs but \$1 a year. If you want to know what is going on in the world, this is your means. If you want a paper in your home which is reliable and wholesome; if you would appreciate a paper which puts everything clearly, strongly, briefly, entertainingly—here at 15c. Splendid serials and short stories and miscellany. The Question Box answers YOUR questions and is a mine of information. Send 15c to show that you might like such a paper, and we will send the Pathfinder on probation 13 weeks. The 15c does not repay us, but we are glad to invest in new friends. The Pathfinder, 268 Langdon Sta., Washington, D.C.

The 1200 Bible Questions In Consecutive Order.

Use Dr. Hill's 1,200 Bible Questions in the study of the Bible. The work arouses the greatest interest. Suitable for all. Ladies, see that a class is started, or use them in your societies and homes.

They gave such fine satisfaction when I was at Lamar and Jackson, Mo., that I want to introduce another group of Bible students to them.—Rev. Lynn F. Ross, Trenton, Tenn.

Have had splendid success in the use of these questions and cannot recommend them too highly.—F. H. Stallknecht, Brackettsville, Texas.

ANSWERS printed in separate pamphlet. Sold at the same prices as question books, 10 cents, three or more 8 1-3 cents each. Postage prepaid. Orders promptly filled when sent to **IRVING GILMER, Liberty, Mo.**

Moody Bible Institute Monthly

I die they will find a slave held between my teeth." Yet he has survived to see his best loved pastime suppressed, effectively and finally, and the sources of wealth derived from slave trading replaced by trade in nuts and cotton, rice and salt, and long caravans of peaceful pack animals, far exceeding the sad train of yoked and tortured men, women and children.

Among the Roman Catholic laity in Italy there is a growing tolerance and appreciation of Protestantism, according to Signor Costabel, Waldensian pastor and leader now in America, but there are occasional evidences of hostility, such as the Pope's recent ban on the Young Men's Christian Association. Some Catholics of wealth have contributed to the support of Waldensian undertakings. A recent translation of the Bible has won the approval of many Catholic priests, some of whom have expressed the wish that copies might supplant the vicious literature that was commonly circulated in the trenches.—*The Congregationalist*.

One of the neglected countries of eastern Europe is Rumania—since the war more promising than ever and open to all kinds of enterprises. Her boundaries have been enlarged and she is a member of the League of Nations. Her inhabitants now number about 18,000,000, of whom about 9,000,000 belong to the Eastern Orthodox Church. They are under the influence of the unenlightened priesthood and there is a conflict for full religious liberty between the priests and the evangelical Christians. The present government has opposed Protestantism and has illegally closed many of the churches. The people, however, are unusually open to the gospel, and there is hope that there may be new liberty for evangelical work.—*Missionary Review of the World*.

In its simplest form, the religion of Malaita, Solomon Islands, is worship of *akalos*. These are the supposed spirits of ancestors and can only be approached through medium of "praying men." Every man becomes at death an *akalo*, though only the chiefs and praying men are deemed worthy of worship. All are regarded as malevolent. They bring sickness and trouble, and as each requires to be prayed to by name there must be an additional class of men whose business it is to determine which *akalo* is offended. The usual method is to tie a dracena leaf in a knot and then to pray, mentioning the name of some particular *akalo*. If when the leaf is pulled it breaks the knot, the *akalo* named is the angry one. If it breaks outside the knot other names must be tried till the correct one is found. The afflicted person must then apply to the proper praying man and retain him with a fee. This man goes to the *akalo's* shrine where his skull is kept and offers a pig with his prayer. The praying man is often absent for days at the shrine,

A REAL SURPRISE in BIBLE STUDY

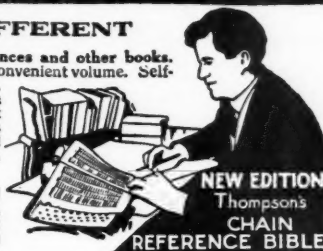
NEW AND ENTIRELY DIFFERENT

No more wasting of time and energy with concordances and other books. All the helps necessary for practical Bible study in one convenient volume. Self-explanatory. Contains a unique, easy reference system. No figures in text. Has a wonderful Text Cyclopeda containing many new and striking helpful features not to be found in any other book. Best Bible students agree that this is the very Bible that has been needed for years because it is so practical. Saves time and labor.

NO SEARCHING FOR REFERENCES AND HELPS

Rapidly taking the place of all other Bibles. Used and praised by such men as Dr. Chas. E. Jefferson, Dr. S. Parkes Cadman, Dr. W. H. Griffith Thomas, Marion Lawrence, "Mel" Trotter and scores of others. Let us prove our claims by those who use this Bible. Send for descriptive booklet and guarantee offer.

B. B. KIRKBRIDE BIBLE CO., Dept 2-B Indianapolis, Indiana



NEW EDITION
Thompson's
CHAIN
REFERENCE BIBLE

REPRESENTATIVES WANTED

with very little food, working himself into such a frenzy as did the prophets of Baal.

Banish Constipation Headaches—No Drugs

ZONE THERAPY

for stopping pain by nerve pressure, teaches you how to banish insomnia, headache, lumbago, goitre, eye-trouble, asthma, stomach and bowel disorders, rheumatism and the many ills of the human body.

Without the use of

DRUGS, MEDICINES OR ELECTRICAL APPLIANCES

in a simple manner, readily grasped by even a child, teaches you how to free yourself from pain.

This system which is a permanent life-time investment, is sold at a ridiculously low price, under the iron-clad agreement that if, at any time, now or ten years hence, you are dissatisfied, your money will be cheerfully refunded.

It will

COST YOU NOTHING

to get more details of this wonderful system, so write today. You owe it to yourself to do this.

Address ZONE THERAPY CO.
Dept. 40, Los Angeles, California

SAFETY ALWAYS



Price \$1.50

NERV-EASE SPONGE RUBBER LONGITUDINAL ARCH SUPPORT absorbs the shock from the nerves, brain and spine when walking. Gives a quick and snappy step. Saves the feet, limbs, spinal column and brain from contact against the hard leather in the shoe. Without a question NERV-EASE Longitudinal Arch Support is the greatest arch support known to the scientific world. At your dealers or direct upon receipt of price and size of shoe.

Sponge Rubber Inner Heel Co., Inc.

Paterson, N. J.



Our NEW Book

BEST OF ALL

Send 35c for Sample Copy

BILHORN BROS.,
136 W. Lake St.,
Chicago, Ill.

NOW READY

THE BIBLE AND THE BODY

Or HEALING IN THE SCRIPTURE

BY ROWLAND V. BINGHAM.

THE widespread demand for these articles published in the Evangelical Christian has impelled their publication in book form. With slight revision and a few additions they are substantially the same as first printed. WITH ART COVER DESIGN.

Chapters

1. The Healing Movement.
2. The Great Healing Covenant.
3. The Curing of the Incurable.
4. The Testimony of the Three Kings.
5. Healing in the New Testament.
6. The Prayer of Faith.
7. The Body is for the Lord.

Price 35c. 3 for \$1.00

Special price in quantities.

REV. W. H. GRIFFITH THOMAS in the introduction writes:

"I am glad Mr. Bingham is issuing his papers on 'Healing' in book form. When I read them in The Evangelical Christian, I was greatly interested and helped because of their thorough loyalty to Scripture, their large hearted sympathy, and their careful adherence to simple facts. These features will insure for them a welcome from all who desire to know the truth on this subject."

"I am grateful for the opportunity of calling attention to the book, and of commending it to the earnest study of all who want to know the true position. It is time that we had a sane, Scriptural, and simple treatment of the whole subject, and Mr. Bingham's presentation, in my judgment, answers to these requirements."

Great Questions Answered

Does God heal to-day?
Is it God's will to heal all?
Is healing in the Atonement?
Is it wrong to use means?
Is it right to have a physician?
If Jesus Christ is the same yesterday, to-day and forever, does He always work the same?
Is all sickness due to sin?
Why were Paul's prayers for healing not answered?

EVANGELICAL PUBLISHERS, 858 College St., Toronto, Canada

For Sermon and Scrap Book

William Norton

THE "SO GREAT" OF SALVATION

- I. So Great Love of God. John 3:16; Rom. 5:5, 8.
- II. So Great Sacrifice of Christ. John 3:16. Christ, the gift of God. Heb. 9:26-28; 10:12.
- III. So Great Grace of God in Christ, because of the Sacrifice of Himself. Acts 4:33; Eph. 2:8; 2 Cor. 4:15; 9:8.
- IV. So Great Salvation for all Mankind. Heb. 2:1-4.
- V. So Great Invitations. Isa. 55:1-7; Luke 14:16-24; Matt. 11:28; Rev. 22:17.

"How shall we escape, if we neglect so great salvation?"

—J. T. Larsen.

MANNA: ILLUSTRATIVE OF SALVATION

John 6:32

It came down from heaven (John 6:33). There was no other kind of food (Acts 4:12).

It never came before nor since (Heb. 9:28, f. c.).

It was life-sustaining (John 6:35).

It was a gift (Matt. 11:28).

It was free—could not be paid for (Isa. 55:1).

It was for all—as many as chose (John 1:12).

It required personal co-operation—"go and gather" (John 1:39).

It was a present matter—could not be found except at God's time (Isa. 55:6).

It never failed (Heb. 7:25).

If any perished, it was their own fault (John 5:49).

—Katie A. Clarke.

THE MEANING OF "BELIEVING"

In the Scriptures believing-receiving. This is axiomatic. Dr. Pierson used very strikingly to show how this principle underlies all the eight great words that every Gospel preacher must use over and over again.

"Look." What is it? Receiving with the eyes.

"Come." What is it? Receiving with the feet.

"Take." What is it? Receiving with the hands.

"Taste." What is it? Receiving with the lips.

"Hear." What is it? Receiving with the ears.

"Choose." What is it? Receiving with the will.

"Trust." What is it? Receiving with the heart.

"Know." What is it? Receiving with the mind.

—Selected.

THE LORD'S SUPPER

"As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."—1 Cor. 11:26.

This feast sustains a threefold relationship to the Christian:

1. It is the reminder of our past justification.

2. It is the source of our present sustenance in the new life.

3. It is the pledge of our future blessedness and glory.

I. It is a Table of Remembrance.

"This do in remembrance of me." To those who had known the Lord Jesus personally, it was meant to recall Himself in all His ways of grace and words of truth. To all others who became subsequent followers, it stands for a remembrancer of Him in whom we believe. How many Christians pervert this object of the table, and make it a remembrancer of self, instead of Him.

II. It is a Table of Obedience.

"Take, eat"; "Drink ye all of it." These are commands which no child of God can reasonably avoid. The plea of unworthiness cannot for a moment be admitted as excuse for neglect of this ordinance. The command is of universal application. Every believer on Jesus is bound by it.

III. It is a Table of Self-examination. The bread and wine symbolize Christ, and our partnership in Him. There can be no partnership without a common interest; so there can be no communion with a holy God while sin remains upon the conscience. Therefore the Lord's table is a place of self-judgment. Sins must be confessed, and brought under the power of the cleansing blood.

IV. It is a Table of Communion.

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" Therein all believers express their joint participation in one common salvation. It is the one ordinance which pre-eminently sets forth the unity of the body of Christ, bone of His bones, and flesh of His flesh.

V. It is a Table of Thanksgiving.

Jesus gave thanks, and sang a hymn. We do likewise. The table is to be approached with joy. It is the Father's feastboard, wherefrom we partake of the tokens of divine satisfaction for sin. Phil. 4:4; Col. 3:16.

VI. It is a Table of Confession.

"As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." In other words, you who do silently gather at the Lord's Supper do thereby, in that act, profess to one another and to the world that you ac-

knowledge Jesus Christ to be the Son of God.

VII. It is a Table of Expectation. The table has its goal, and will have its consummation. The feast was to be observed "till he come." Take away the hope, and the ordinance becomes meaningless. Blot out the coming, and the feast has no element of joy in it. He whom the ceremony commemorates is now away. Were He present there would be no need of such a remembrancer of Him. It gives pledge of the time of His return, when He shall gather all who have thus remembered Him on earth into the Father's marriage feast above.

VIII. It is a Table of Hope for Israel also. Though then they knew him not as the Messiah, yet when He comes the second time it shall be as their Deliverer. Rom. 11:26. Then shall be fulfilled the promise so definitely linked to, and limited by, the Lord's table, "I will drink no more of the fruit of the vine until that day that I drink it new in the kingdom of God."

—George C. Needham.

SEED THOUGHTS FOR SERMONS

"Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator."—1 Pet. 4:19.

There is no one of us who can manage his own affairs as well as God would manage them for him. Left to ourselves, we are sure to make fools of ourselves. —Henry Clay Trumbull.

"He made known his ways unto Moses, his acts unto the children of Israel." —Ps. 103:7.

One lesson that God has taught me in connection with the grace of God is that there is such a thing as a divine plan in a man's life, and that the only wisdom in this world is to find out what that plan is, and to be led into it step by step, and not to mind what is the end of it.—H. C. Mabie.

"Who also walk in the steps of that faith of our father Abraham."—Rom. 4:12.

A walk implies a destination. That is to say, the Christian life is not an aimless saunter, but a movement toward a goal. It is a pilgrimage from this country into that above. This is the Christian life under this suggestion of a walk: life, activity, progress, a destination. —W. H. Griffith Thomas.

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." —John 17:15.

Do not expect to be always abiding in idleness on the Mount of Transfiguration, but go down into the world and bring souls to the Master. It is good to be on the mountain top, in spiritual communion and occupied with Jesus; but it is not good to remain there—we must descend to the plain, and be occupied for Jesus in the practical affairs of our everyday life.—D. L. Moody.

Moody Bible Institute Monthly

A WONDERFUL SAVIOUR

Psalm 40:1-3

Introduction.

1. The Bible is rich in biography. By the experiences of others we are warned and encouraged.
2. David, after sad experience, pictures the life of sin with its hopeless outlook and remorse. Psalm 32:3,4.
3. From the "horrible pit" (v. 2) there was no way to save himself by his own efforts.

I. The Method of Salvation, v. 2.

"He brought me up out"—God alone could bring salvation.

David cried for help, v. 1.

David waited for help, v. 1. Man's unaided efforts cannot save. The divine arm must reach down.

God heard his cry, v. 1. God's ear is ever open to the cry of penitent or needy souls.

God lifted him out, v. 2.

II. The Glory of Salvation, v. 2.

"He brought me up out." God makes saints out of sinners. Salvation lifts men to a new plane of living. Abraham, a common man in Ur, became the "friend of God."

Joseph, an imprisoned slave, became ruler of the land and saviour of his enemies.

David, a shepherd lad, became a man after God's heart.

Saul, the persecutor, became Paul the bond-slave of Christ.

Stephen Grellet, the French refugee, became God's messenger to the kings of Europe.

This same power of God, lifting you, is able to do for you more than you have ever asked or thought.

III. The Results of Salvation, vv. 2, 3

1. Saved from death to eternal life.
2. A position of safety. "Upon a rock," v. 2.
3. A new walk—walking with God. "Established my goings," v. 2.
4. A new song. Salvation sets the heart a singing, v. 3.

—W. R. W.

GETTING PEOPLE TO CHURCH

An old farmer who was attending a church convention chuckled to himself as he read over the subjects on the program.

"See here, parson," he said to his pastor, "there's one thing always amuses me about the way you church people go at the business."

"You've had papers and discussions all day on how to get people to attend your meetings. I've never heard a single address at a farmers' convention on how to get the cattle to come up to the rack. We put all our time on the best kinds of feed."

"I sort of have a notion that if you put more time on discussing what to put in the rack you wouldn't have to spend all that time discussing how to get your folks to attend."—Selected.

GUIDANCE

"The steps of a good man are ordered by the Lord."—Ps. 37:23.

Whose eye foresaw this way?

Not mine.

Whose hand marked out this day?

Not mine.

A clearer eye than mine,

'Twas Thine!

A wiser hand than mine,

'Twas Thine!

Then let my hand be still

In Thine!

And let me find my will

In Thine!

—Maltbie D. Babcock.

DID YOU EVER ATTEND THIS MEETING?

Of course; but perhaps you never saw it described in so brief and vivid a fashion. The jingle is copied from the *Messenger*, published by the Southern District of the Troy Conference:

"We'll open the meeting with one-hundred-six,

"There is No Night There,"

After which we will bow our heads,

And the pastor will lead in prayer.

The topic tonight is very good,

But you know it as well as I,

I'll read the references, though I don't

See just how they apply.

I didn't know I was down to lead;

So I haven't much to say;

But I found a piece in the *Herald*

I was reading the other day.

It isn't about this topic,

And I don't understand it quite,

But it's better than anything I could say;

So I'll read it to you tonight.

Now we'll sing a verse of eighty-four,

That's an easy hymn to start.

After which the meeting is in your hands,

And I hope you will all take part.

* * *

If there are no others who wish to speak,

We'll stand and close by singing,

The first and last stanzas of two-hundred-

five,

"Keep the Joy-Bells Ringing."

A SERMONETTE

"That Christ may dwell in your hearts by faith."—Eph. 3:17.

The place where Christ is to reside is in the heart. The heart stands for three things: the will, the affection, and the mind. When Christ is owned as Lord by the will, we believe on Him with the heart. "Ye have me in your heart," said the apostle to the saints at Philippi. In other words, he was in the warmth and love of their affection. "The eyes of your understanding or heart being enlightened," which means the Spirit's illumination of the mind. Thus the heart speaks of the will, the mind, and the affection. When Christ dwells in our will to will, in our affection to love, and in our mind to think, He has every part of our spiritual being.—F. E. Marsh.

KEEP YOUNG AS A PREACHER

There is no need of a preacher getting stale and uninteresting as he grows old in years. If he would continue ever fresh and new in thought and vigorous in expression, let him continue to study diligently the Word of God, and keep familiar with its truths of history and biography and doctrine and prophecy. The constant student of Scripture will remain fresh and interesting as long as he lives. This continued study of the Bible will keep him ever fresh, because he will be continually finding new phases of truth and new conceptions of God and His Word and way and providence, and he can not grow stale or tame. The Bible is like an everflowing well; its waters are ever pure and refreshing and invigorating.

Bible study fosters longevity. It is a matter of record that great Bible students are long-lived people. We have the testimony of men that diligent study of the Bible tends to lengthen life. George Mueller so testifies in his own case. Others have testified to the same blessed fact. God will honor those who honor His Word, especially in a world and in an age when and where His Word is insulted and dishonored like it is today in the world and the church.

For this reason it follows that we can naturally expect that as the Word of God is rejuvenating, that it will be likewise refreshing and awakening to the mental faculties of men. Let us, then, love and revere and study the Bible, if we would keep fresh as preachers and never grow stale and tame in our preaching and wear our welcome out in the pastorate. God will see to our freshness and the interest we awaken in those to whom we preach, if we rely upon and are true to His blessed Word. Let us teach its divine inspiration and never concede one inch of this point. If you have any trouble on this point of inspiration obtain a copy of *Theopneustia*, by L. Gausson, and you will get relief quickly, effectively and perpetually. *Herald of Holiness*.

THOUGHTS FOR THOUGHT

"Achievements have their bounds; efforts have none."

* * *

"God imparts Himself, not to passivity, but to activity."

* * *

"For a believer to believe that he is unpardoned is unpardonable."

* * *

"Religion is a curse when it requires the application of force for its extension."

* * *

"Take the nearest way Godward, and be always sure to keep moving in that direction."

* * *

"Faith is an awakening to realities that are invisible to sense, and a clutching of what is eternally good."

The Evangelistic Field

S. A. Woodruff

SUGGESTIONS TO OUR CORRESPONDENTS

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 2d of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work nor can we promise to print them.—Editors.

Harry Dixon Loes and Birdie C. Loes, after spending two weeks at Winona Lake, Ind., spent the month of September with Evangelist J. Orr Powell in a union tent meeting at Noblesville, Ind.

Mr. and Mrs. Wootan, who have been assisting with the singing in a meeting at Mangum, Okla., with Rev. C. E. Myrick, report nearly 1,500 out every night and conversions from the very first night of the meeting.

Albert C. Hakim reports as follows: "Have just closed a joint meeting of churches at Union and New Marshfield, O. The Lord did great things for us. Will go from here to Savanna, Ill., for another meeting."

Rev. Richard W. Lewis, children's evangelist, assisted by Herbert E. Mixon, singer, reports 35 professed conversions at a meeting in West Fork, Ark. During August they held a meeting at Elkins, Ark.

C. Alexander Jones, gospel singer, was engaged with Evangelist C. Norman Guice in a union tent meeting, Excelsior Springs, Mo. The first Sunday night there were about 2,000 present, with favorable conditions for a good meeting.

Richard Nyburg closed a meeting at Ridgeway, O., where he assisted Rev. C. D. Doty in a two weeks meeting. Twenty-five professed conversion, and there were 12 accessions to the church. He next went to assist J. J. Pease at Wixom, Mich.

John W. Erskine reports a most successful campaign at the Pleasanton Center (Mich.) M. E. Church. The pastor and people were praying for a real revival and in answer to prayer and personal effort the Lord gave a great victory.

J. J. Pease gives further particulars about the campaign at Wixom, Mich., which began in a tent July 31. At the date of writing, many had already accepted Christ. The local pastor is Rev. H. J. Thibaut, a graduate of the Moody Bible Institute, as well as evangelist and chorister.

Dr. and Mrs. H. P. Dunlop continued their evangelistic services right through the vacation season, and report that people are very hungry for the truth and scores are responding to the claims of the gospel in the Boulder (Colo.) district, where they have been spending the summer.

Mr. and Mrs. Piper and Mr. William Headley have been rendering effective service to the Ninth Presbyterian Church, Chicago. As the result of their work two Hebrew children confessed Christ, and they in turn led their mother and father to Christ and the parents brought the rest of the children, five in number, to be baptized in the Christian faith. Rev. Thompson Turner is pastor.

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

Berge Sisters—September-December, Wilmington, Del.; Washington, D. C.; Newark, N. J.; Philadelphia, Pa.

A. M. Bruner—1921, Georgia, South Carolina, Mississippi.

Wm. S. Dixon—Sept. 25-Oct. 9, Joliet, Ill.; Oct. 16-Nov. 6, Duluth, Minn.; Nov. 13-Dec. 11, Ottumwa, Ia.; February, 1922, Ohio.

John W. Erskine—Sept. 29-Oct. 16; Alanson, Mich.; Dec. 1-18, Levering, Mich.

W. C. Grindle—Sept. 25, Four Oaks, N. C.; Oct. 9, Trough, S. C.; Oct. 23, Louisville, Ky.; Nov. 6, DeSoto, Mo.

Albert C. Hakim—September, Carthage and New England, O.; October, Chicago, Ill., and St. Louis, Mo.

C. E. Hillis and wife—September, Round Prairie, Ia.; Oct. 9, Summerset, Ia.; Oct. 27, Waterloo, Ia.; Nov. 6, Maquoketa, Ia.; December, Burlington, Ia.; January-March, 1922, Baptist churches in Wyoming.

E. DeWitt Johnston—November, Monticello, Ind.; January, 1922, Bluffton, Ind.

P. H. Kadey Evangelistic Party—September, Griswold St. Tabernacle, Port Huron, Mich.

John M. Linden Party—September 25, Dunkirk, Ind.

W. P. Martin—Oct. 2, Macon, Ga.; Oct. 23, Louisville, Ky.; Nov. 13, Eldorado, Ill.

Mathis and Armstrong—September, Pawnee City, Neb.; October, Storm Lake, Ia.

McMinn-Wieland Party—September, Galveston, Tex.

Charles E. Neighbour Evangelistic Party—Sept. 25-Oct. 9, Sciotoville, O.; Oct. 16-30, Racine, Wis.; January, 1922, Mannington, W. Va.

Charles Cullen Smith—October, Alma, Neb.; November, Wells, Minn.

John R. Snyder—Oct. 2-Nov. 30, Pottstown, Pa.

R. O. Wine—September, Defiance, O.

Earl L. Wolslagel—Sept. 18-30, Kinston, N. C.; Oct. 2-15, Greenville, S. C.; Oct. 16-30, Rocky Mount, N. C.; Nov. 1-15, Red Bank, N. J.; Nov. 16-30, Danville, Va.; Dec. 4-18, Middleboro, Ky.



SEND 35c for Sample Copy

BILHORN BROS.

136 W. Lake St. Chicago, Illinois

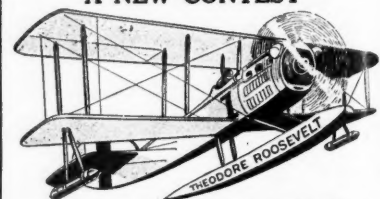
Index and File Used and commended by teachers in Moody Bible Institute and in Bible Institute of Los Angeles. Circulars. Wilson Co., Box K, East Haddam, Conn.

"THE BOOK OF REVELATION"

JAMES H. MCCONKEY'S LATEST BOOK

Just off the press. A short, simple message like the author's "Three Fold Secret of the Holy Spirit." Aims to help its readers understand the most difficult book of the Bible. Sent absolutely free, postpaid, on application. Address, Silver Publishing Company, Dept. H, Bessemer Building, Pittsburgh, Penna.

AIRSHIP FLIGHT FOR SUNDAY SCHOOLS A NEW CONTEST



To Be Employed at Any Time That the Need Is Felt of BUILDING UP INTEREST IN ATTENDANCE ENROLLMENTS OFFERINGS AND OTHER POINTS OF EFFICIENCY

Send for Illustrated Booklet

Goodenough & Woglom Co., 18 Vesey Street, New York

"Songs of Redemption"

The best song book for all services. Contains 271 of the very best of both the old and new gospel songs. Compiled and edited by

W. Plunkett Martin and James W. Jelks

Prices: Per 100, not prepaid Single Copy, postp

Cloth Board - \$45.00 \$50.00

Manila - 30.00 \$35.00

Send all orders to

W. Plunkett Martin, 1004 Healey Bldg., Atlanta, Ga

LITTLE ANNOUNCEMENTS

Studying the Second Coming for Yourself, by James M. Gray. Fourth edition, revised, now ready. Fine for distribution and Bible class work. Per copy, 7c; doz., 60c.

Christian Science and Its Real Author, by C. E. Putnam is just published. Pretty drastic. Per copy, 30c.

Divine Dynamite, by J. E. Conant. Mr. W. J. Bryan likes it, and is sending it to friends. Per copy, 20c

SOME NEW TRACTS.

How to Preach so as to Convert Nobody, by Charles G. Finney. Dos. 15c.

Law and Grace, by A. I. Berninger. M. D. Dos. 15c

Can a Man be Scientific and Believe the Bible? by Howard A. Kelly. M. D. Fine for college and H. S. students. Dos. 15c; 100, \$1.00.

Holiness and Service, by Arthur T. Pierson. For Christians. Dos. 40c.

THE BIBLE INSTITUTE COLPORTAGE ASS'N.

822 N. La Salle St., Chicago.

Standard Makes

\$500 Down

Lowest Typewriter prices

Guaranteed, fully inspected, strongly rebuilt. \$6.00 down, 6 months to pay balance. Send us your address and we will mail you at once details of the Most Startling Offer

5 DAYS TRIAL

INTERNATIONAL TYPEWRITER EXCHANGE Dept. A-4 177 N. State St., Chicago

Book Notices

Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago.

How To Live the Victorious Life, by An Unknown Christian.

Since this book is based so largely upon personal experience, in addition to the Word of God, the author prefers not to be known. The substance of the book first appeared in England in the columns of *The Life of Faith*. Probably there is no better setting forth of victory over the sins of Christians as taught by the Keswick people in England and the victorious life of people in America.

143 pages. 7 1/4 x 4 3/4 inches. Marshall Brothers, Ltd., London. G. S.

The Counterfeit Christ, by Rev. J. Gregory Mantle, D. D.

This book of sermon addresses is particularly good, both from a literary and scriptural point of view. Old themes present new problems and perplexities. Dr. Mantle handles them well. Specially good are the chapters upon "The Tragedy of the Universe," "The Love that Laughs at Mathematics," "Lord of All, or Not Lord At All," and "In Full Gale of the Will of God."

203 pages. 7 1/2 x 5 inches. Fleming H. Revell Company, New York and Chicago. G. S.

Chief Men Among the Brethren, by Hy. Pickering.

A collection of brief biographical sketches of leading men of what is known as "the Brethren Movement." These men were truly men of God. Among them are some who are favorably known by their writings, such as J. N. Darby, F. W. Grant, William Kelly, William Lincoln, C. H. Mackintosh, Thomas Newberry and George F. French. Perhaps the most widely known of all is George Müller, the man of faith. Henry Moorhouse should also be specially mentioned because of Mr. Moody's indebtedness to him.

240 pages. 7 x 5 inches. Pickering and Inglis, London, England. G. S.

Modernism and the Reformation, by Rev. John Benjamin Rust, Ph. D., D. D.

Being of a technical character, this is a book for the few who will be interested; but for these few the book will have a strong appeal. The author not only reveals his familiarity with the writings of the Modernists, but is also able to appreciate their truths and criticise their errors. The book is divided into two parts. Part I deals with "The Philosophy of the Reformation," and discusses astutely the philosophical writings of great leaders, showing their attitude, particularly the "Lord's Supper," "The Virgin Birth" and "The Person of

Christ." Part II deals with "The Fundamentals of Faith." The last chapter upon "Rabbinic Lore and the Historicity of Jesus" is a confirmation from a surprising quarter.

327 pages. 8 x 5 1/4 inches. Fleming H. Revell Company, Chicago and New York. G. S.

Spiritualism, by Mrs. J. B. Horton.

The author prefers the term "Spiritism" to "Spiritualism," although she uses the latter term. The mode of treatment is to give testimony to the evil result of Spiritism. As testimony heretofore has been the chief support to Spiritism, the meeting of testimony with testimony is both scientific and effective. The author says:

"Lest any should think, after reading the foregoing pages, that we deny providential interposition by means of spirit-messengers sent expressly by the Father in heaven for the help of His children on earth, we add some instances of deliverance from danger by this means."

The first story then given is contributed by the author herself in which she testifies to the vision of her own mother who had been dead for many years.

The book closes with these words: "No one can be entangled in Spiritism if he or she uses will-power against every enticement leading in that direction. And those who have become ensnared can be delivered. Victory is certain through the Blood of the Lamb, and through the power of the Name of Jesus." J. H. R.

Paul, The Interpreter of Christ, by Professor A. T. Robertson, M. A., D.D., LL.D., Litt.D.

It is a privilege to call attention to Professor Robertson's books as they appear. They are so full of learning, so abreast of the times, so loyal to the foundations of our holy faith, and so interestingly written, that all Bible students should possess them.

A number of the chapters in the present volume have appeared in various periodicals. They are detached, but find a unity in the fact that all relate to the apostle Paul. The title is taken from the heading of the first chapter and such topics as "The Versatility of Paul," "Paul and the Deity of Christ," "Paul not a Sacramentarian," "Paul and Patriotism," "Paul's Missionary Statesmanship," and "Paul's Interest in Young Ministers," suggests the good things in store for the reader. In addition, the work of the apostle in Corinth, Thessalonica, Ephesus and Athens receives special treatment, and it may be noted that Paul's course of action in the last named city is ably defended.

155 pages, 8 x 5 inches. George H. Doran Company, New York.

L. W. G.

The Bible and the Body, or Healing in the Scriptures, by Rowland V. Bingham, Editor of *The Evangelical Christian*.

We wish Mr. Bingham's booklet on divine healing might be scattered by thousands, for there is great need of its teaching among the people of God. It is reverent, kind but candid, and adheres closely to Scripture. The views of such godly men as Dr. A. J. Gordon, Dr. Charles Cullis and Dr. A. B. Simpson, are sympathetically and frankly discussed. The teaching of both the Old and New Testaments is examined in a competent manner. Two elements make Mr. Bingham's treatment of the subject particularly helpful. On the one hand, he himself has held opinions which he now repudiates, enabling him to set forth the arguments against them in a most convincing way. On the other hand, he has experienced the healing touch of God in his own body, so that his attitude in the matter is always reverent. The whole impression of the booklet is strengthened by a commendatory foreword from Dr. W. H. Griffith Thomas.

61 pages. Paper, 7 1/2 x 5 inches. Evangelical Publishers, 858 College Street, Toronto, Canada. 35 cents.

L. W. G.

JUST PUBLISHED

The Coming of the Prince of Peace

A New Christmas Service With
Dialogue and Music
and Costumes

Complete \$1.00 Chorus Parts 10c
A sample copy of both postpaid \$1.00

THE H. W. GRAY CO.
2 West 45th Street New York

AN UNPRECEDENTED
Free Trial of Hymn Books
ONE HUNDRED COPIES OF
THE NEW "KING OF SONG BOOKS"

Glad Tidings in Song

(Just Off The Press)

Edited by 100 Leading Evangelists, Pastors and Singers
Will be sent prepaid for one month's free trial to any Church, Sunday School, Young People's Society or Reliable Organization.

If not satisfied return the books at our expense. If satisfied send us the prepaid price for them.

Experts say it is the best Hymn Book ever placed on the market. It has Special Departments for Congregational, Missionary, Children's, Choir, Solo, Duets and Quartets, Invitation and Old Favorite Hymns; all very complete.

288 pages 321 hymns
Also Responsive Readings

Manila binding, 35c postpaid. \$30 a hundred, not prepaid.
Limp cloth, 40c, postpaid. \$35 a hundred, not prepaid.
Cloth Board, 50c, postpaid. \$45 a hundred, not prepaid. Returnable Sample Copy sent on request.

Abridged Edition, 96 pages
Manila 15c; 100 for \$12.50. Limp 20c; 100 for \$17.50
GLAD TIDINGS PUB. CO., 292 S. Clark St., Chicago, Ill.

Moody Bible Institute of Chicago

Joseph B. Bowles

RECENT SPECIAL SPEAKERS

Rev. Clement Upham, Steamboat Springs, Colo.; Rev. F. M. Bellsmith, evangelist, near Toronto, Can.; Rev. Charles Inglis, evangelist, England; Mr. M. D. Plunkett, Montreal, Can.; Rev. Saml. J. Mathieson, Denton, Tex.; Rev. G. J. Bryan, Fort Worth, Tex.

EXTENSION DEPARTMENT NOTES

Dr. William P. White, upon his return from the General Assembly of his church in Philadelphia, spoke for Dr. Vallentine of the Park Avenue M. E. Church of Minneapolis, and appeared on the program of the Conference on Christian Fundamentals at Denver; at Colorado Springs he spoke in the Empress Theater. At Waterloo, Wash., he addressed five thousand people at the fifth annual gathering of the American Sunday School Union, and later, at Eugene, Ore., he rendered a similar service. He conducted a summer Bible school at Newport, Ore., where Mr. Sutcliffe was one of the teachers.

Dr. Henry Ostrom taught at the Ministerial Institute at Montrose and at the Central Pennsylvania Bible Conference at Lakemont Park, Altoona, and at the camp meeting of the Wesleyan Methodists at Hastings, Mich.

Rev. George E. Guille taught the Bible at a conference in Camden, N. J., in which seven churches co-operated. He was one of the teachers at the Moody Bible Institute Conference at Eagles Mere, Pa., and at Beckley, W. Va., where the First Baptist Church arranged an institute for Bible study.

Miss Elinor Stafford Millar filled a return engagement at Lakeside Bible Conference, a Methodist Episcopal gathering on Lake Erie, near Cleveland, and contributed to the excellent impression made at Eagles Mere where the conference was so greatly appreciated.

Mrs. Margaret T. Russell was again honored by Montreat this year, where she taught the Bible in their School of Missions. From there she went to the First Presbyterian Church of Rogersville, Tenn., for an eight day series of studies.

Mr. C. E. Putnam filled two engagements at Kalamazoo, Mich., where meetings were held in a tent under the auspices of the local Gospel Center.

Mr. John R. Riebe addressed a rally of Baptist young people at Carlinville, Ill., and visited Springfield, Ill., Grand Rapids, Mich., Canton, O., and Evansville, Ind., in the interest of the Susan G. Gray Memorial Building Fund.

SUSAN G. GRAY MEMORIAL CAMPAIGN

As this is written, August 25, the contributions to the Susan G. Gray

Memorial Building fund stand as follows: cash, \$23,000; pledges, \$30,000; agreements to raise, \$74,000; total \$127,000. Contributions are coming in daily through the efforts of former and correspondence students who are generously co-operating in the effort to bring the campaign to a successful conclusion.

SUMMER TERM GRADUATION EXERCISES

Eighty graduates of the Institute Day Classes, representing twenty-five states and four foreign countries, were awarded diplomas at public exercises on Thursday evening, August 11, the audience crowding the Auditorium to capacity. Mr. Henry P. Crowell, President of the Institute, presided.

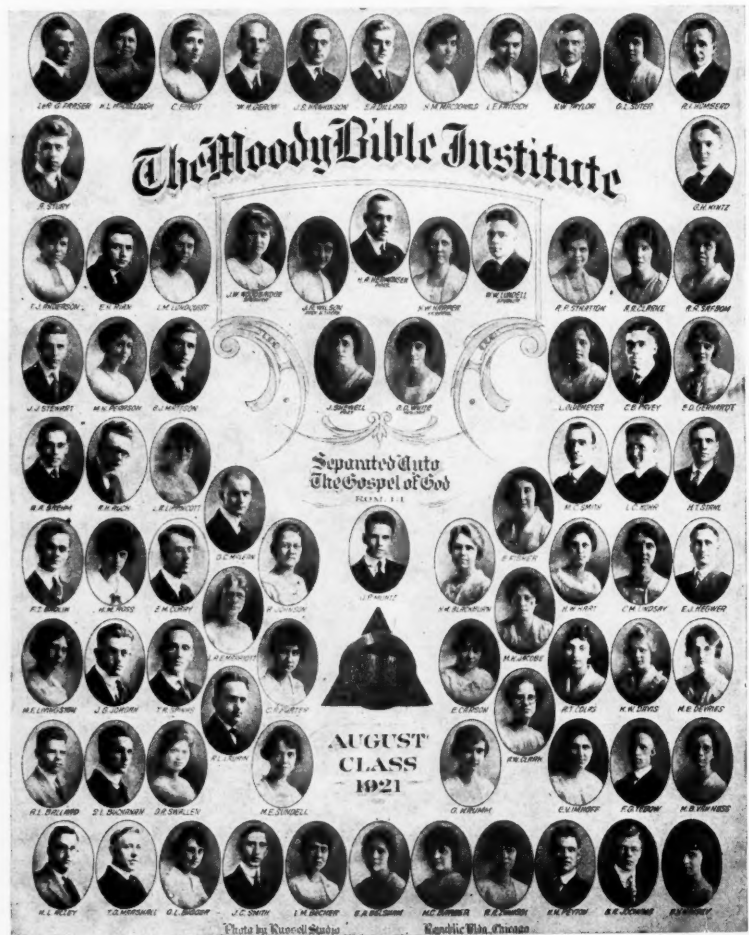
The graduation address was delivered by Rev. Joseph Taylor Britan, D. D., pastor of the Central Presbyterian Church of Columbus, O. His theme, "Religious Foundations of National Life,"

was based on the text, "For the nation and kingdom that will not serve thee shall perish" (Isa. 60:12).

"The death of a nation," he said, "is the supreme tragedy of earth. Today we are witnessing the death throes of nations which are dying in soul if not in body. The names of Germany, Russia, and Turkey are being linked with those of old, such as Greece, Rome, Babylon, Egypt and Spain, which heretofore exercised a proud influence in the world's history and yet because of their idolatry went down to oblivion and defeat."

Showing that from the time of the Pilgrim Fathers the Bible has been made the foundation of all our civilization and political structure, he called attention to the fact that our nation is showing a decided tendency to depart from the faith of its founders, despite the warnings of the Scriptures.

"Every teacher who undermines the faith of a student, who instills doubt as to the Word of God, is taking a soldier from the ranks of the patriots and placing him in the ranks of the Bolshevik and the lawless," he contended. "Every preacher who denies the virgin birth of



Moody Bible Institute Monthly

Christ, the sovereignty of God, the vicarious atonement and the resurrection of Christ, is taking the foundation stones from our government, for the republic's life is founded on faith and is built on Scripture, even as is the life of an individual."

Dr. Gray presided at the Class Day exercises held in the forenoon at eleven o'clock. The women of the class were represented in an address delivered by Miss Jeanie Woodrow Woodbridge, of China, and the men by Mr. William W. Lundell, of Minnesota. The exercises concluded with the singing of the class song, "A Wonderful Saviour," the words written by Miss Jean Shewell of South Carolina and the music by Miss Grace Dickson White of Illinois.

At the class supper which followed the reception by the Faculty and Business Staff, Dr. Gray also presided. Mr. Edwin H. Rian of Minnesota presented the class picture, together with pledges from the graduates to contribute \$13,000 to the support of the Institute. These Dr. Gray accepted with appropriate remarks, and the event was concluded by singing the hymn, "Jesus, Saviour, Pilot Me."

The list of graduates follows:

Tina Juhlin Anderson, Mabel C. Barber, Laura Marie Becker, Eva Annie Belsham, Odessa L. Bigger, Nola Merle Blackburn, Edith Carson, Ruth Winifred Clark, Alice A. Clarke, Mrs. Rachel T. Colas, Katherine Wilma Davis, Marion Elizabeth DeVries, Christin Eirot, Ernestine Fisher, Lucille Eleanor Fritsch, Elma Dorothy Gerhardt, Hazel Wilson Harper, Helen Wells Hart, Edith Viola Imhoff, Mrs. Margaret K. Jacobs, Ruth Johnson, Hazel Vern Kinsey, Gertrude Krumm, Cynthia M. Lindsay, Louisa Aaronson Lippincott, Marion F. Livingston, Lillian M. Lundquist, Hazel M. MacDonald, Helen Louise McCullough, Lelia A. E. Marriott, Lois Oldemeyer, Margaret Hazel Pearson, Carrie A. Porter, Hazel Marjorie Ross, Rosa A. Saffom, Jean Shewell, Althea Pearl Stratton, Myrtle E. Sundell, Gertrude Louisa Suter, Olivette Roanne Swallen, Mabel Blanche Van Ness, Grace Dickson White, Jean R. Wilson, Jeanie Woodrow Woodbridge, Rose A. Zwinggi, Herschell L. Alley, Robert L. Ballard, Frank T. Brdlik, Roy Alfred Brehm, Steve L. Buchanan, Earl Myers Curry, E. Archer Dillard, Leroy G. Fraser, Walter Haviland Gerow, John S. Hawkinson, Ernest J. Hegwer, Howard A. Hermansen, Russell I. Humbert, Benjamin A. Jochums, J. Guy Jordan, Guy H. Kintz, Lester C. Kohr, Roy L. Laurin, William W. Lundell, O. C. McLean, Thomas O. Marshall, Bernhard J. Mattson, J. Palmer Muntz, Charles B. Pavey, Hollis H. Peyton, Edwin H. Rian, Andrew H. Ruch, Joseph C. Smith, Melvin C. Smith, Thomas A. Spinks, Howard T. Stahl, Roy James Stewart, Anton Stury, Norman W. Taylor, Frank G. Tebow.

OCTOBER, 1921

EXTENSION DEPARTMENT NOTES

At his own request Rev. E. J. Pace, D.D., has been transferred from his office as Director of the Missionary Course, where he has served so blessedly, to the field staff of the Extension Department. He will not entirely drop out of his relation to that course, however, for he will still do some intensive teaching, as in the case of phonetics, as need may require.

Dr. Pace is a minister of the church of the United Brethren in Christ. He is a graduate of Otterbein University, but before completing his theological course following he was sent to represent his church on the mission field in the Philippine Islands, in preparation for which he took a post-graduate course at the Kennedy School of Missions.

After ten years of a varied but fruitful service among the Philipinos, he returned to this country and entered Princeton Theological Seminary for a year of special work, from which he was called to the Institute four years ago.

Dr. Pace is devoted to Bible study and teaching, and to everything that concerns



Rev. E. J. Pace, D.D.

missionary expansion. He is at the same time an inspirational speaker of power, particularly to young men and women. Before his conversion and preparation for the ministry, he was cartoonist for a

Chicago daily and is now known to many by his religious cartoons in the *Sunday School Times* and other journals.

He feels a divine call to teach the Bible, and possesses the enthusiasm which can spring from no other source, and which awakens a corresponding interest in his hearers. He is also a soul-winner, so that his teaching can not become professional; and when in addition, his gift as a cartoonist is considered, his ability to teach through the eye as well as the ear, the church has in him a rare equipment for service in these critical times.

MOODY REUNION AT BUFFALO, MINN.

Preceding one of the evening services of the Young People's Conference of the Swedish Free Church at Buffalo, Minn., all the "Moodyites" were called together for a reunion July 4. Of course they had a good time. Testimonies were given by Dr. Morris Peterson, evangelist, Rev. S. C. Theo. Ramsey, new pastor of the large Swedish Free Church in Minneapolis, Miss Lizzie Anonsen, who is leaving for China in the fall; Miss Minnie Johnson, soon to leave for India; Enoch Anderson, ready to leave for Mongolia; Mrs. Edith Odelious, home on furlough from China, and Miss Anna W. Erickson, home on furlough from Canton, China.

The picture below shows most of the "Moodyites."

Back rows: Dr. Morris Peterson, Rev. S. C. Theo. Ramsey, Mrs. S. C. Theo. Ramsey, Rev. Elmer Johnson, Rev. B. W. Clover, Miss Lizzie Anonsen, Mrs. Edith Odelious, Prof. Gustav Edwards, Miss Ellen Magnuson, Enoch Anderson, Miss Minnie Johnson, Miss Selma Larson, Miss Anna W. Erickson, Rev. Paul T. Seashore.

Front row: Arthur Larson, Paul S. Meyer, Roy A. Thompson and Alfred Sandeen.

A LETTER FROM REV. D. E. HOSTE

In a letter to Mr. Gaylord, Rev. D. E. Hoste, general director of the China Inland Mission, says: "I wish to tell you of the wonderful movement among the Lisu in my eastern district. One



year ago there was not a single convert at the whole of that district. It had been visited five years previously and a measure of interest aroused, so much so that an invitation was sent for us to visit the district. Mr. Cook, my colleague here, went down there one year ago with a couple of Lisu helpers. At that time twenty-six families turned Christian. Since Mr. Cook's return the Lisu helpers continued to visit fresh villages, the response being remarkable. On counting up the total number of those now professing to be Christian I find that in that district alone there are 240 families of Lisu and two families of Chinese."

AN INSTITUTE TRIO



Left to right: Harold L. Lundquist, Walter Bissel, Howard T. Stahl.

Mr. Lundquist is a graduate of the University of Minnesota, and gave up a law practice in Minneapolis to study at the Institute and prepare for the ministry.

Mr. Bissel, an Englishman, was saved at Niagara Falls, and his pastor and brother (a missionary home on furlough from Nigeria), both Moody men, advised him to attend the Moody Bible Institute. Mr. Bissel hopes to return with his brother to Africa.

Mr. Stahl is from Pennsylvania and felt called from business to Christian work. A pink slip in his pay envelope instead of an expected increase in salary, brought him to the decision to give up business and enter the Institute. He graduated in August and expects to do pastoral work.

THE CLASS OF DECEMBER, 1917

The following members of the class are missionaries: Gladys Ashworth and Bertha Brevard, China; Joseph S. Otteson, Ernest A. Hull, and Horace E. Weavers, India; Joyce M. Nethercott

and Hector Kirk, Africa; H. R. Peasley, Honduras; J. W. Miller, Liberia.

Six are engaged in pastoral work: Fred A. Groesbeck, M. E. church, Coldbrook, N. Y.; E. A. Anderson, United Brethren church, Kalena, Ia.; Guy M. Overshire, M. E. church, Greenwood, N. Y.; Ewald Rohlof, United Brethren church, Gladwin, Mich.; George Fisher, Presbyterian church, Aniwa, Wis.; and Benjamin Green, Baptist church, Middlebourne, W. Va.

R. O. Wine, R. W. Van Anda and H. L. Fleming are engaged in evangelistic work.

Evelyn Thomas Minor is wife of a pastor at Mt. Pleasant, Mich.

Mrs. George Reynolds (nee Ethel C. Horn) is assisting her husband, who is pastor of the First Baptist church at Altus, Okla.

Annie Veazie is a special instructor in sewing and cookery in the Moody Bible Institute.

Teresa Whittall is doing settlement work in New York City.



Miss Ruby Ann Jackson

In the September number of the Monthly, reference was made to the addition of Miss Ruby Ann Jackson to the faculty as Assistant Superintendent of Women. Miss Jackson's photograph reached us too late to be published with the article, and we are pleased to show it herewith.

PERSONALIA

J. A. Hoffman, '96, for six years a general field worker in Montana, will give much time this year to evangelism.

Frank E. Eden, '09, has accepted a call to the pastorate of the Broadway Baptist Church of Denver, Col.

J. Alban Berry, '21, preached the morning sermon at the Wayne St. M. E. Church, Erie, O., Sunday, August 7.

J. W. Cross, '16, writes that he has been preaching at his home church (Baptist), Curlew, Ia., since last December.

The permanent address of Harry D. Loes, '15, and Birdie C. Loes, '19, has been changed from Chicago to 129 S. Burdick St., Kalamazoo, Mich.

H. S. F. Crossan, '18, had a church in Marbury, Md., during the summer. He enters Crozer Theological Seminary, Chester, Pa., this fall. His home address is now Marshallton, Del.

The First Congregational Church of Cicero, Ill., of which Rev. William R. McCarrell, '12, is pastor, is erecting a splendid new church building. The corner stone was laid August 7.

Walter H., '17, and Mrs. Chambers lost their household goods in the recent flood at Pueblo, Col., where Mr. Chambers was a director of religious education and music. They are now located at Pontiac, Mich.

CHURCH WINDOWS
AND
MEMORIALS IN STAINED GLASS
BRONZE AND MARBLE
SEND FOR ILLUSTRATED CATALOGUE
Jacoby Art Glass Company
Dept. 42 2700 St. Vincent Ave., St. Louis, Mo.

MIRACLES SIGNS and WONDERS

The question often arises, What was the special object for which the Lord and His apostles wrought miracles? What particular purpose of God was accomplished thereby? The answer to this question, given so clearly and simply as to be easily understood by all, will be found in Mr. Philip Mauro's booklet.

"MIRACLES, SIGNS AND WONDERS"
38 pages, 15c

Hamilton Brothers
SCRIPTURE TRUTH DEPOT,
120M Tremont St., Boston 9, Mass.

MONTGOMERY WARD & CO. Missionary Bureau Chicago, U. S. A.

has made a specialty of service to Missionaries in foreign lands for over 25 years. Our MISSIONARY BUREAU will gladly furnish information, and assist you in assembling, packing, and shipping your overseas equipment. You save money by taking advantage of our low railroad freight rates.

Write for our MISSIONARY CIRCULAR and large CATALOGUE of general merchandise, sent free, before planning your overseas outfitting. Our catalogue will give you the lowest prices obtainable on high quality merchandise.

We Guarantee Safe Delivery of Our Merchandise Anywhere in the World.

CHURCH FURNITURE
Pews, Pulpits, Chairs, Altars, Book Racks, Tables, Communion Outfits, Desks - EVERYTHING. The finest furniture made. Direct from our factory to your church. Catalog free.
DEMOULIN BROS. & CO., Dept. 99 GREENVILLE, ILL.

155 Revival Songs 25c

➤ A USEFUL COLLECTION ➤

Evangelists contemplating a change can get a copy without any change.

Charlie Tillman Song Book Co.
ATLANTA, GA.

TRANSVERSAL ARCH PAD



Price \$1.00

THAT callous on the ball of your foot should be removed. We have the remedy in the Transversal Arch Pad. You turn down your toes to relieve the callous on the ball of the foot and cause corns on the ball of your toes. By removing the callous on the ball of the foot we relieve the strain on the toe and the corns disappear. At your dealers or direct upon receipt of price and size of shoe.

Sponge Rubber Inner Heel Co., Inc.
Paterson, N. J.

Moody Bible Institute Monthly

W. L. Spencer, '19, writes that he has completed the course at the Congregational Academy at Franklin, Neb., and expects to continue preparation for religious work at another school this fall.

Rev. J. W. Dawson, '16, writes encouragingly from Andiyier, via Bhvane, South India. His memory of the Institute is fresh, and he states that the more he sees of the awful effects of destructive criticism the greater is his appreciation of the training he received at the Institute.

Word has come from Reuben C. Larson, '20, representative of the Institute in Minnesota, that his younger brother, Melvin, who had planned to enter the Institute, was brutally murdered recently in Minneapolis by an unknown assailant. Mr. Larson and his family have the Institute's deepest sympathy in this bereavement.

In the June issue of *Serving-And-Waiting*, William F. Sharpe, '16, superintendent of the St. Louis Gospel Center, tells the story of his life from the time when he was a "drunken, brawling stoker, without hope, without money, without friends, without ambitions and 'without God in the world,'" until the evening when he met two Institute students in a Chicago mission.

Though he tried to "shake" them, they pleaded with him until two o'clock in the morning when he accepted Jesus, and rising to his feet, through his tears cried, "Something's happened!" God's blessing has been richly upon Mr. Sharpe's work in St. Louis the past year.

BORN

To William M. and Mrs. Baird, '16, (nee Rose Fetterolf) at Pyeng Yang, Korea, June 29, a daughter, Mary Anna.

To Rev. J. Alston, and Mrs. Boyd (nee Gertrude Allison, '15), a son, J. Alston, Jr., July 26, at Akron, Ala.

To J. W., '16, and Mrs. Cross, a daughter, Marian Jane, at Curlew, Ia.

To Roy, '20, and Mrs. Shaffer (nee Ruth Thiers, '20), a son, Harry Daniel, August 14, at Chicago, Ill.

To Rev. L. J. and Mrs. Beebe (nee Mary Niederhauser, '15), a daughter, Mary Louise, July 13, at Bellingham, Wash.

To Roscoe F., '19, and Mrs. Wilson, a son, August 6, at Plymouth, Ind.

To Willard L. Rugg, '15, and Mrs. Rugg, twins, Geraldine Lucille and Genevieve Louise, August 19.

To Arthur T., '18, and Mrs. Hobson, '18 (nee Florence McGinnies), a son, Arthur Tilman, Jr., at Los Angeles, Calif., August 8.

MARRIED

Benjamin Green, '17, and Lillie Rymer, July 20, at Middlebourne, W. Va. At home, Cornwall, N. Y.

J. Alban Berry, '21, and Alma Deutchman, at the Moody Bible Institute, August 24, Dr. Otis G. Dale officiating.

OCTOBER, 1921

Important **DORAN BOOKS** Publications

ONE THOUSAND EVANGELISTIC ILLUSTRATIONS

Rev. Aquilla Webb, D. D., Ll. D.
With an Introduction by President E. Y. Mullins, D. D., Ll. D.

"No other collection equal in range and variety and forcefulness. It is a notable service to the cause of evangelism." From the Introduction.

Octavo, Net \$3.00

PAUL THE INTERPRETER OF CHRIST

Prof. A. T. Robertson, D. D. Ll. D.
Author of "A Grammar of the Greek New Testament."

This "Gospel according to Paul" will be welcome to Bible students in connection with the International Sunday School Lessons on Paul.

12 mo., Net \$2.00

BIBLE TYPES OF MODERN MEN Second Series

Rev. W. Mackintosh Mackay, D. D.
Author of "Bible Types of Modern Women" etc.

Another collection of these striking talks to the young on men of today whose qualities of heart and mind parallel those of certain men of the Bible.

12 mo. Net \$1.75

THE INEFFABLE GLORY—

Thoughts on the Resurrection

Rev. Edward M. Bounds
Author of "Prayer and Praying Men," "Preaching and Prayer," etc.

These chapters on the Resurrection like all the author's writings possess a spiritual quality which can only come from the practice of the presence of God.

12 mo., Net \$1.25

GEORGE H. DORAN COMPANY, 244 Madison Ave., New York
PUBLISHERS IN AMERICA FOR HODDER & STOUGHTON

PRAYER AND PRAYING MEN

Rev. Edward M. Bounds

Author of "Preacher and Prayer" and "The Ineffable Glory."

In this volume is given a new insight into the spiritual life of the praying men of the Bible from Abraham to Paul.

12 mo., Net \$1.25

THE JUNIOR CHURCH IN ACTION

Rev. Weldon F. Crossland, B. A.

With an Introduction by Bishop Theodore S. Henderson

A manual that tells how to institute and carry on this vital department of a full-fledged modern church. 12 mo. Net \$1.50

STANDING ROOM ONLY

Rev. William L. Stidger, D. D.

Author of "Outdoor Men and Minds," "Soldier Silhouettes" and "Star Dust from the Dugouts."

How one minister fills his church. Hundreds of people are turned away from Dr. Stidger's services every Sunday.

12 mo., Illustrated, Net \$2.00

THE IMPORTANCE AND

VALUE OF PROPER

BIBLE STUDY

How Properly to Study and Interpret the Bible

Rev. R. A. Torrey, D. D.

Author of "The Real Christ," "Fundamental Doctrines of the Christian Faith."

A book that will enable busy men and women to derive the most benefit from their Bible Study. 12 mo., Net \$1.25

A Wonderful Mail Course of Instruction in Stenography For students, busy pastors, stenographers, reporters

McEwan's Easy Shorthand

A \$25 Course for \$5

What the Wonderful Mail Shorthand Course consists of:

1. The Wonderful Manual of McEwan's Shorthand.
2. The Reader-Key.
3. The Handy Dictionary of Shorthand Forms.
4. The First Letter of Instructions.
5. The Second Letter of Instructions.
6. The course of lessons by mail including the correction of test and examination exercises, with unlimited help and advice by mail until the final examination for the Efficiency Diploma is passed.
7. The Efficiency Diploma (free).
8. Final letter of advice, How to Reach a Speed of 200 to 300 Words a minute.

Nothing but practice is needed to gain high speed.

The above course has been covered in from a few days to a month, but while a month is ample time in which to finish it, no student is limited to that time. The course is continued until the student receives the Efficiency Diploma. Therefore if, for any reason—such as sickness—a student should have to delay, discontinue or postpone studies, the lessons may be taken up at any time, without any further payment whatever.

It is admitted that the above wonderful course is equal to some of the \$60 courses now being given by correspondence schools. Mr. McEwan's usual price for this course is \$25.

By special arrangement with Mr. McEwan we are able to offer this course for one-fifth the usual price, namely:

Our Price \$5 Our Price

MOODY BIBLE INSTITUTE MONTHLY

163 Institute Place, Chicago, Ill.

The Gospel in Print

William Norton

A NOVEL CONVEYANCE FOR GOSPEL WORKERS

The good ship *Life-Line*, shown in the accompanying cut, was a flat-bottomed skiff on which Rev. and Mrs. William Cross spent five months about a year ago in drifting down the Arkansas River from Little Rock, into the Mississippi and down the same to New Orleans. Their drifting was not purposeless, however, for while there was no motor



power (save oars), these Spirit-filled missionaries directed their boat to preach the old-fashioned gospel along the river banks, especially to the men on the government "quarter" boats, logging men, fishermen, occupants of shanty boats, light tenders and other classes hard to reach by ordinary means. Their efforts in preaching the Word by voice and tract were blessed of God, and they seek a similar opportunity with a more effective outfit.

A WORTHY SUGGESTION!

It is sometimes the case that the minister of a small congregation is quite unable to purchase for himself all the books he legitimately desires, or even those he really needs, and as regards one so-called "indispensable" book for ministers—*Christianity and Anti-Christianity in Their Final Conflict*, by S. J. Andrews (author of the well-known "life" of our Lord), a Bible teacher recently observed and reports the following experience:

"While at the Ministerial Institute in Montrose I urged the preachers to buy the book, *Christianity and Anti-Christianity*, even if they had to ask their congregations to pay for it. There was a colored minister present, pastor of a local church, who acted on the advice literally. He purchased the book, told his congregation about it, informing them what I said, and took up an offering to pay for it which was more than sufficient.

"Other congregations might do the same for their pastors."

THE UTILITY OF TRACTS

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they shall be alike good" (Eccl. 11:6).

In an American city a godly young woman placed a searching tract upon the dressing-table of her mistress, whose eyes fell upon it while preparing for a fashionable fete. Her attention was arrested, her heart was touched, deep conviction of soul took possession of her, and soon she was led to know Jesus to the pardoning of her sins. Though possessed of great wealth and worldly honors, being a leader in society, she laid them aside, became a humble Christian, and devoted her talents to the Lord, giving part of her time to tract work.

The circulation of tracts as a means of preaching the gospel is older than the art of printing. Wickliffe, the Reformer, was a great writer and distributor of tracts, employing his friends and pupils to multiply copies. Luther was a worker on the same line, but with the help, however, of the printing-press, which came to his aid. Two hundred years after, Count Zinzendorf, another devoted German reformer, made extensive use of the printing-press in the spreading of gospel tracts, etc. Toward the close of the eighteenth century Hannah More, from her own pen, produced the "Repository Tracts" which were so extensively used in her day. Still later on, Christians of various nations have been utilizing the facilities afforded by press, paper, and ink for preaching the gospel by the printed page.

Harlan Page, that devoted soul-winner, was possessed with a burning desire for the salvation of others, and it is asserted that through his instrumentality over one hundred were brought "out of darkness into light." He was a faithful tract distributor, and was for years identified with the publication of tracts.

A professional diver, while at the bottom of the sea, along the coast, noticed an oyster holding a piece of printed paper between its closed shells. The diver secured the slip, and through the goggles of his head-dress began to read. It was a gospel tract, and coming to him thus strangely, so impressed his heart that he said: "I can hold out against God's mercy no longer, since it pursues me thus." He became while at the bottom of the sea a penitent and, as he was assured, a forgiven man.

Tracts have advantages peculiar to themselves. Their very silence commands the notice of those to whom a verbal appeal might not be acceptable. They often confront the reader, too, unexpectedly.—A. H. Götschall.

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, Emphasized Gospels, The Pocket Treasury, etc., have been sent out on account of the several book funds named from August 1 to 31, 1921, inclusive:

Prison Book Fund: Vermont, 25 books; Georgia, 50 books, 50 Pocket Treasury; Illinois, 250 books, 200 Pocket Treasury; Kansas, 25 Pocket Treasury; New York, 27 books, 20 Pocket Treasury, 20 Gospels; Michigan, 4 books; West Virginia, 4 books, 1 Pocket Treasury; New Jersey, 20 books, 20 Pocket Treasury.
Hospital Book Fund: Pennsylvania, 3 books; Georgia, 5 books, 5 Pocket Treasury.
Lumber Camp Book Fund: Washington, 200 Pocket Treasury.
Lodging House Book Fund: Missouri, 10 books; Illinois, 40 books.
Pioneer Book Fund: Montana, 150 books, 56 Pocket Treasury; Michigan, 25 books.
Mountain Book Fund: Virginia, 7 books; Tennessee, 150 Gospels; North Carolina, 60 books, 65 Gospels; Kentucky, 151 books, 50 Gospels.
India Book Fund: Bangalore, 5 books; Benar, C. P., 100 books.
Africa Book Fund: Cape Town, 50 books, 50 Pocket Treasury; Kennema, Central Province, 25 books.
Spanish Way to God Book Fund: Mexico, 45 books; New Mexico, 10 books; Cuba, 15 books; Argentina, 220 books.

MR. MOODY'S BOOK FUNDS

The following contributions have been received from August 1 to 31, 1921, inclusive:

Africa Book Fund: 1 Contribution, \$2.00;
Alaska Book Fund: 3 Contributions, \$2.30;
Army and Navy Book Fund: 1 Contribution, \$5.00;
Hospital Book Fund: 2 Contributions, \$6.00;
India Book Fund: 1 Contribution, \$1.00;
Miner's Book Fund: 1 Contribution, \$3.00;
Mountain Book Fund: 3 Contributions, \$38.90;
Pioneer Book Fund: 9 Contributions, \$82.35;
Prison Book Fund: 16 Contributions, \$24.45;
Spanish Way to God Book Fund: 11 Contributions, \$105.50;
Free Tract Fund: 6 Contributions, \$2.45.

LAY UP FOR YOURSELVES Would you have TREASURES IN HEAVEN? love to have Native Trained Missionary? and support him for \$1.50 a week? Pray for him by Name? Have his report? Would you love to support one for some loved one? for a memorial? for the Lord Jesus? Write Rev. H. A. Barton, Sec'y, Box E, 473 Greene Avenue, Brooklyn, N. Y., for free literature.

"THE JEWISH ERA"

A BI-MONTHLY MAGAZINE
Jewish Prophecies Dispensational Truth
Current Events Jewish Work and Workers
Zionism Deeper Christian Life
50 cents per year—Sample free.
Every Believer Should Read It.
THE CHICAGO HEBREW MISSION,
1311 So. Kedzie Ave., Chicago, Ill.

Inducing Children To Read The Bible

In the Amos R. Wells

Popular Bible Memory Helpers

You Have a Practical Plan
Six Subjects: Most Precious Parables, Most Wonderful Psalms, etc.

Beautifully illustrated in colors on cardboard bookmarks of excellent stock. Works of art. Sure to be kept by any young person who cares at all for his Bible.

PRICE \$2.00 a hundred. 20¢ a set of six.

Goodenough & Woglom Co.

Church and Sunday School Specialties

18 Vesey Street

New York

EAR SHELLS DEAFNESS

A new efficient aid for deafness. No trouble to use; can be used continuously; no batteries; no cords; no head-bands; no expense; is inconspicuous.
DR. C. E. STOKOE, 354 Central Bldg., Los Angeles, Cal.

Moody Bible Institute Monthly

Letter from the Nortons

"Brussels, Belgium, July 28, 1921
"Editors, Moody Bible Institute Monthly,
Chicago, Ill.:

"I congratulate you upon the splendid articles in the MONTHLY. We have always been pleased with it, but lately the articles have, it seems to us, been superior to any you have ever produced. They have been a great blessing, and most instructive.

"Knowing your interest in the work that God is doing here, I want to tell you that we opened our new hall in Brussels last Sunday, as we were crowded out of the old one. In a hall seating some six hundred people, we had a large congregation, deep interest, and souls seeking the peace of God.

"We are particularly thankful to God for the way He is prospering the street preaching, and the colportage. One of our fields of service is the open markets held weekly in most of the villages here. Crowds gather from all the surrounding country. In one village, in one day, we sold two hundred and seventy-five Testaments, and we are selling almost faster than we can secure them. Continually we have letters and visits from people who have purchased the Scriptures and are now enquiring the way of salvation, and through this work they are led to a knowledge of their Saviour.

"Just the other day a Bolshevik, who had received a Gospel came here, to know the way of salvation, and a little earlier, another man who had received a tract at one of the Catholic fêtes came enquiring the way, and he is now a constant member of our congregation. This thirst for the Word of God is probably more marked among the Flemish speaking people of the land, than the French, and this is a proof that the Spirit of God is working upon the people, as heretofore they have been much more difficult to reach than the French speaking people, as they are more superstitious and fanatical, and bitterly opposed to the Scriptures.

"We are now seeking to publish a hundred thousand New Testaments in the Flemish language, and we have not enough means in hand to issue such a large edition. Such edition would cost something like ten thousand dollars.

"I did not think when I began writing you this letter about the MONTHLY, that I would be telling you about our needs, but if your readers could know of our need of assistance in publishing this edition of the Word of God, and could help us, of course, it would cheer our hearts, and help us to bring the Word before the people of this land who have never read it.

"Do you remember that you said to me the first year of the war, that the greatest need of the world today was to be brought into contact with the Word of God? This I have never forgotten, and it has

stimulated us to scatter the Word widely and yet ever wisely.

"We continue to pray for you that in these difficult times you may be sustained, kept and guided, and that God may send the means to carry on the glorious work you are doing.

"Yours most cordially,
"Ralph C. Norton."

GIOVANNI PAPINI

"Mr. Papini is a poet, a philosopher, and is the most brilliant writer of Italian living to-day. His story is very significant; you have him confessing to the world that he has found Jesus Christ, and found Him through reading the pages of the New Testament. He tells us that from his earliest youth he had a feeling of repulsion from all religion, from all churches. He grew up absolutely devoid of faith. Then came the war, and for Papini, as for thousands of others, it meant a spiritual crisis. What was the meaning of it all? He was dismayed by the horrible tragedy. He ceased to write, and plunged into a re-examination of the histories and philosophies, the wars and migrations of peoples, the rise and fall of civilizations, the laws and customs and religions of mankind. He studied them all to find a clue to the meaning of things. He found that all the endeavors made by men to install an ephemeral happiness on earth had resulted only in deluging the earth with blood and tears. Then it occurred to him that perhaps after all there might be something that would throw light upon his problem in the neglected New Testament, and he came to the New Testament with a heart full of desire, full of hope, and he tells us that he has found there certainty and peace. With all the fervor of an apostle Giovanni Papini today is preaching, through his pen, the gospel of the Lord Jesus Christ."

THE CHURCH LAODICEAN

In a sermon before the World's Christian Endeavor Union in Boston recently Dr. F. A. Clark, the founder of the first Christian Endeavor Society, said that the great difficulty in the churches today is that they are rich, increased in goods, and have need of nothing. He said, "The lukewarmness, the 'neither hot nor cold' state which results from prosperity and self-satisfaction is the great peril which threatens our churches, and, indeed, our nation.

"The next few months will be the most

momentous in their tremendous opportunity which the history of the world has known for a thousand years. Shall the principles of Jesus Christ prevail or the principles of Mars? Shall we be satisfied with our wealth, our banks, our crops, our commanding position in the world, as was Laodicea, and with lazy indifference let the world plunge into new horrors because, perchance, some other nation will not disarm until we do? The choice is before us as a nation, and the churches of America will have much to do with the choice of the nation."

OPPORTUNITY To Join Our Industrial Community, and Moral Health Resort. A protected branch of the business now offered. Write for particulars. Educational Promoting Company, Inc., Warren, Penna.

Please send postage for my new

BIBLE CHART TRACT
C. F. Ellis, 104 S. Fremont Ave., Los Angeles, Calif.



COMMUNION SERVICE OUTFITS
Individual, the present-day method—cleanly and sanitary. A more impressive service. Beautiful sets at reasonable prices. Write for catalog and trial size.
DEMOULIN BROS. & CO., Dept. 24, Greenfield, Ill.

Learn To Compose and Arrange Music

Taught by "Home Study Lessons" successfully, practically, rapidly. Send 3-cent stamp for trial lesson. Three Trial Lessons Free. If a 4 then convinced you will succeed, you owe us nothing. You must know the rudiments of music and music business, otherwise, don't write.

WILCOX SCHOOL OF COMPOSITION,
C. W. WILCOX, Director.
Dept. "A." 225 Fifth Avenue, New York City.

SLIDES 50,000 FOR RENT ON ALL SUBJECTS

Rebuilt Good as new at one half the price
STEREOPTICONS
Order Christmas Slides Early. Send for catalog
Slides made from your negatives or copies
MOORE, HUBBELL & CO., Masonic Temple, Chicago

5,000 Christian Workers Wanted

to sell Bibles, Testaments, good books and handsome velvet Scripture Mottoes. Good commission. Send for free catalogue and price list.

GEORGE W. NOBLE, Publisher
Dept. 11, Monon Bldg., Chicago, Ill.

Hymnals Free 2 Months

BATTLE HYMNS OF THE CHURCH 209 PIECES
For all the services of the church and large enough to meet all needs at lowest prices.

A free trial for 60 days. If satisfactory, send us the money. If not, return at our expense. Manilla cover 20c ea. (one or more), Limp Cloth 25c ea.; Stiff Board 35c ea.; Postage Extra.

Returnable Sample Copy sent on Request
Evangelical Publishing Co. Dept. A. Lake Side Bldg., Chicago

THE BIBLE and Its Enemies

By **Wm. J. Bryan**
With great boldness and plainness of speech Mr. Bryan paints the **Atheist, the Agnostic, the Higher Critic, and the Evolutionist** as they are enemies of our country, of Christ, and of the Word.

Read—Distribute—Recommend—Attractively printed, delightful to read. Art stock covers, 25c, postpaid. The Bible Institute Colportage Ass'n, 822 N. LaSalle St., Chicago

**PEASE
POST CARDS
and
ENVELOPE
ENCLOSURES**

BIBLE TEXT POST CARDS

Also Messages of Cheer for Every Day in the Year—Sunday School Specials, Holiday and Birthday Greetings—All "Handy Helpers" to busy Christian Workers.

Send for Catalog, or send 25c for One Dozen Post Cards or \$1.50 for 100 Post Cards.

MRS. L. F. PEASE, 258-260 Laurel St., Dept. W., Buffalo, N.Y.

MOODY BIBLE INSTITUTE MONTHLY

Continuing THE CHRISTIAN WORKERS MAGAZINE and THE INSTITUTE TIE. Published on the first of each month by The Moody Bible Institute of Chicago.

JAMES M. GRAY, Editor,
J. H. RALSTON, Associate Editor,
S. A. WOODRUFF, Publishing Agent.

Subscription price either in the United States or to any foreign country, \$2.00 a year. Single copy, 20 cents. Remittances should be sent by bank draft or postal or express money order, payable to Moody Bible Institute Monthly. Personal checks must be accompanied with 5 cents additional for exchange.

Clubs of five or more, \$1.50 a year each.
Change of address—In sending notice of change of address give both old and new addresses and at least twenty days before the first of the month.

Moody Bible Institute Monthly

Publication Office, Mount Morris, Ill.
Editorial and Executive Offices: 153-163 Institute Place, Chicago.

Entered as second class matter, January 9, 1919, at the post office at Mount Morris, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on June 18, 1918.

Where to Get What You Want

Advertising under this heading, 4 cents a word. Minimum, 60 cents.

EVANGELISTS AND SINGERS

EVANGELIST AND TEACHER EARL COOK formerly of the Cook Evangelistic Party has a few open dates. Several years as pastor in country, village, city, fifth season as accredited evangelist in all denominations, now Supt. of Tabernacle work. Am not using a party this year, doing my own singing, making it possible for small or weak fields to have aid. Teaching the fundamentals, preaching Christ Crucified, risen, coming again. No rattle trap methods, offering taken in Christian way. No auctioneering. Plenty of references. Address Grand Haven, Mich.

"HEART-SEARCHING, SOUL-STIRRING, Spirit-Breathed Evangelism"—the kind that wins. No shoddy superficialism. "THOROUGHNESS" our watchword. Write Evangelist T. D. Franklin, Eldora, Iowa.

MUSICAL DIRECTOR OF "RECOGNIZED ability," a SOLOIST who is "superior" and WOMEN'S WORKER who is an "able Speaker" is now available to assist Pastors or Evangelists. Address Rev. Carolyn A. Hosford, 92 Wellington Street, Springfield, Mass.

GRADUATE OF MOODY, ORDAINED MINISTER, experienced Evangelist and Bible Teacher now ready for fall and winter campaigns. Can teach Bible using large Chart 21x10 ft. Extemporaneous, Expository, and Spiritual Preaching and Teaching. Address Joseph T. Larsen, c/o Moody Inst., or Great Falls, Mont.

WILLIAM HALL ROBINS, PASTOR EVANGELIST. I have a few open dates for either Union or single meetings this fall and winter. Terms: All can meet them. Write, First Baptist Church, Denison, Iowa.

EXPERIENCED EVANGELISTIC SOLOIST— and Personal Worker—would assist evangelist or in special meetings for his expenses. Address, W. J. S., care Moody Monthly.

THE SHELDON EVANGELISTIC PARTY. The Teaching-Evangelism. For dates, write A. Lee Aldrich, 6 South 11th St., Minneapolis, Minn.

LUCIEN PAYNE KIRK, IRISH EVANGELIST, has open dates after Sept. 1. Union or single church campaigns. Ask for references. "Orthodox and of the first waters" (a Presbyterian Pastor, Ohio). "He stays in the middle of the road" (a Methodist Pastor, Penn.). Box 23, Cedar Grove, W. Va.

REV. A. REILLY COPELAND, S. T. D., conducts Bible Conferences anywhere. Ask for bulletin. Denton, Texas.

C. B. BROOKS AND WIFE, EVANGELISTIC Singer and Pianist, desire to assist pastors or evangelists in meetings. Member of I. E. A. Best of references. Address: 221 Home Park Blvd., Waterloo, Iowa.

A SOLOIST AND MUSICAL DIRECTOR OF unusual ability, six years experience in evangelistic work, wishes to be connected with a good evangelist. B. Edward Zeiss, 451 Belmont Ave., Chicago, Ill.

THE IRISH EVANGELIST, DAN A. SHANNON, Thousands have been led to Christ in his meetings the last 15 years. Church, Opera House or Tabernacle meetings. Money no object. Address: Dan Shannon, Stanwood, Michigan.

"EDWARD JEAMBEY, EVANGELIST AND Bible Teacher. No work too large or too small for our consideration. Four years experience. Bible Study and young people's work emphasized." DeWitt, Nebr.

TRACTS, BOOKS AND PAMPHLETS

"OBJECTALKS"—SHORT TALKS TO JUNIOR Congregations, Sunday School Classes, all Juvenile Gatherings. Omaha pastor writes "they are the best I ever used or have been able to find any place in all my search." Fifteen "Objectalks" \$1.00. The Song-lodge Co., Dept. F., Bay Shore, N. Y.

(A) CHILDREN'S MAGAZINE, 12 MONTHS for \$1.00; trial copy for 6 cents. (B) Star Needlework Journal; Needlecraft; each is 50 cents, for one year. Address: James Senior, Lamar, Mo.

"LEARNING TO TALK IN YOUNG PEOPLE'S Prayer Meeting." This text-book makes experts in ten lessons; dime, no paid. Catalogue free. George B. Wrenn, Publisher, Ashland, Ohio.

SAVE THE CHILDREN—V. N. THEM BY object talks. Try the seeing truth packets containing the object needed and full directions—Price 15 cents each. R.C. Co. Instant use. Send 10 cents for a sample packet and the new circular containing a list of many object lessons. Some new and just out. The Tract "How to Preach to Children" will be sent also. These lessons win the adults also. Address Rev. C. H. Woolston, D.D., 1242 Marlboro St., Philadelphia, Pa.

"BAPTISM," AFFUSION UNANSWERABLY defended. Price 2c. Address: Lock Box 801, Kalamazoo, Michigan.

FOR SECOND-HAND THEOLOGICAL BOOKS write to Schulte's Book Store. Over 50,000 Volumes classified by subject in stock. We buy and sell. Correspondence solicited. Schulte's Book Store, 80 Fourth Ave., New York City.

INDEX AND FILE, USED AND COMMENDED by teachers in Moody Bible Institute and in Bible Institute of Los Angeles. Circulars. WILSON CO., Box Ka, East Haddam, Conn.

MISSIONARIES, MINISTERS, CHRISTIAN Workers, and others, seeking light on "How to deliver souls from deception and possession by Evil Spirits," may have the book sent free, by writing to: Mr. Stanley Usher, 25 High Street, Manchester, England.

WONDER SERVICES FILL EMPTY PEWS, magic, music, truth. Evangelistic, dignified. Five, one dollar. Particulars free. Symphony Service, Bloomville, New York.

A SERMON BY MAIL. PRINTED COPIES of Dr. David James Burrell's sermons distributed at his evening service, at the Marble Collegiate Church, New York, mailed from October to June. One dollar sent to Miss Merce E. Boyer, Rm. 3, 1 West 29th St., New York City.

"DOES THE CHURCH PASS THROUGH THE Great Tribulation? or The Blessed Hope?" Our pre-millennial, pre-tribulation hope incontrovertibly proven. 25 cents. H. W. Martin, 1119-29 Ave., N. E. Minneapolis, Minn.

FREE: NEW TRACT, JUST OUT, MY EXPERI- ence or Salvation and Rewards definite, Geo. Walker, Watson, N. Y.

MISCELLANEOUS

LET ME WRITE MUSIC TO YOUR POEMS. Price reasonable. Dr. Alfred Wooler, Composer, Buffalo, N. Y.

"PURE WISCONSIN WHITE CLOVER EX- tracted Honey." From producer to consumer. Write for prices. F. E. Matzke, Juda, Wis.

"A TRIP THROUGH THE BIBLE" SIXTY card-memory game for all. Entertaining, instructive. Postpaid 25c. Wisdom Playing Cards, Alexander, North Carolina.

EXPERT MIMEOGRAPHING OF CHURCH circulars. \$1.50 hundred; postal cards, \$2.00. Samples on request. Typing Bureau, Muscadine, Ala.

FURNACES ON TRIAL. THREE PAYMENTS. "Armco" iron material. Lifetime durability. Century Furnace Co., Youngstown, Ohio.

PRINTED SCRIPTURE PENCILS SOLVE some Sunday school and church problems. Stamp S. R. Grabill, Lancaster, Pa.

LANIER UNIVERSITY, (CHARTERED), AT- lanta. Extra Mural and residence work in all departments. Usual degrees conferred, including A. B., B. D., LL. B., Ph. D., Pd. D., Sc. D., Litt D., S. T. D., Th. D., D. D., LL. D., etc. Standard curriculum. Strong faculty. Ample building facilities and large campus. A standard University having an Extension Department. Address: Dean, Extension Department, Drawer 128, Fairburn, Ga.

FORCEFUL, ACTION-INDUCING SALES LET- ters written for \$1. F. Raymond Benson, Dept. M., Elgin, Illinois.

AGENTS WANTED. SCRIPTURE TEXT CAL- endar for 1922 now ready. 35 cents each. 50 Calendars Cost you \$10.50, your profit is \$7.00, 100 Calendars cost you \$21.00, your profit \$14.00. Postpaid. We also handle a fine line of Mottos. Work all or Part Time. Write to-day. National Educ. Society, 431 S. Dearborn St., Chicago, Ill.

LET ME TYPEWRITE YOUR BOOK MANU- scripts, sermon outlines, lectures, stories, poems. Rates reasonable. Expert work. Errors corrected when desired. Proceeds go to Christian Cause. J. M. Nicholson, Harrogate, Tenn.

"ACCOUNTANT AND OFFICE MANAGER," available about Oct. 1st. Married man, Christian manufacturing and general financial accounting experience. References. Geo. D. Barnes, c/o Room 301, 19 So. La Salle St., Chicago, Ill.

PENSHORN'S DIABETIC FLOUR, SARATOGA Mills, Waukesha, Wisconsin. Five Pounds, \$1.00.

SUPPLIES AND EQUIPMENT

OUR "MODERN" DUPLICATOR REPRO- duces 50 to 75 duplicate copies from each pen, pencil or typewritten letter, drawing, price list, or anything. Saves you money. Need one? Letter size, \$6.50. Booklet Free. G. E. Durkin, Reeves & Co., Mfrs., Pittsburgh, Pa.

OPTOMETRIST

'WITHOUT VISION PEOPLE PERISH'

If the lines in your book are blurred—
if the words run together when reading—
if your eyes smart or burn after an hour
or so of close work—if bright light irri-
tates your eyes—if you feel any other
sensations—Have Your Eyes Examined.

DR. S. E. ELKIN
Optometrist

Bush Temple 2d Floor
800 N. Clark St. Room 207
At Chicago Ave. Phone Superior 9467
CHICAGO, ILL.

The Overflowing Life

By PASTOR W. MALLIS

A new edition of a valuable booklet on God's Call to separation and whole-hearted surrender. Eminently suitable for widest circulation amongst Christians whose lives are fruitless.

4 1/2 x 5 1/4 ins., Art Stock Covers, 15c net.
THE BIBLE INSTITUTE COLPORTAGE ASS'N.
822 North La Salle Street, Chicago

URCH
\$2.00.
cadine,

ENTS.
ability.

OLVE
Stamp

), AT-
in all
cluding
Litt D.,
ard cur-
acilities
ving an
tension

S LET-
Dept.

r CAL-
50 Cal-
00, 100
\$14.00.
Motto.
National
ago, Ill.

MANU-
poems.
orrected
Cause.

WAGER.
christian
counting
o Room

ATOGA
s, \$1.00.

NT

REPRO-
ch pen,
list, or
Letter
Reeves

SH"

ed—
ding
mour
irri-
ther
ned.

Floor
207
9467

Life

n God's
rrender.
amongst

c net.
ASS'S

Monthly